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“Ye shall hallow the fiftieth year;

\* \* \* It shall be a jubilee unto you.”

Lev. xxv: 10.



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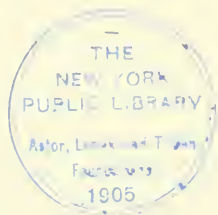
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Rev. Z. Montgomery Gibson, Pastor.



# Roxborough Presbyterian Church



## An Outline of Its History

From 1854 to 1904 with a  
Sketch of the Reformed  
Dutch Church of Roxborough

Compiled from the Church Records by

**Henry C. McManus**

Clerk of the Session

Published by Order of the Congregation

" One army of the Living God,  
To His Great Name we bow ;  
Part of the host has crossed the flood,  
And part is crossing now."

## Compiler's Notes

The following pages have been compiled mainly from the Sessional Records of the Roxborough Presbyterian Church and from the minutes of the Consistory of the Reformed Dutch Church of Roxborough. Of course, these records are confined to the bare outlines, so that the story gathered from them is of necessity fragmentary.

The important work of gathering the portraits of those who labored in the two churches fell in a great measure upon the Pastor, and the zeal with which he has labored is proved by the large number of pictures shown in the following pages.

Mr. Gibson also consented to prepare the short biographic sketches of the pastors who preceded him in the pulpit of our church, and here again his assistance has been invaluable. After reading his sketches of the other pastors, I had some idea of what to look for in the story of a Minister's Life, and so was enabled to complete the series.

It will be noticed in the various lists of names in this book that there is a great variation in the spelling of the old family names. I have in all cases endeavored to give the names as they are entered in the books.

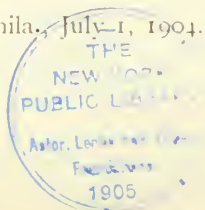
The origin of the name "Roxborough" is ascribed in Watson's Annals of Philadelphia to John Kelpius. Mr. Watson says (vol. 2, p. 20): "After Kelpius' hut went down, the foxes used to burrow in his cellar; he called the place 'Burrow of Rocks,' or 'Rocksburrow.'"

Prior to 1789 there was no church of any denomination of Christians in Roxborough, and there was no place where public religious services could be held, except the old Roxborough School House.

Frederick Heiss, a farmer, gave a lot of ground at the corner of Wise's and Swezey's Mill Lanes, containing 30 perches of land. The deed is dated December 12, 1811, and the conveyance is made to George Martin, David Davis, Henry Keely, John Wise, Jacob Colp and Garrett Snyder. It was intended for school purposes and worship occasionally. This is probably the piece of ground on which the Yellow School House is located, East Shawmont Avenue and Wise's Lane, and where religious services have been held at different times by those who were instrumental in the organization of the Ridge Avenue M. E. Church, as well as on the occasions noted in the extracts taken from Mr. Brown's diary.

HENRY C. McMANUS.

Roxborough, Phila., July 1, 1904.

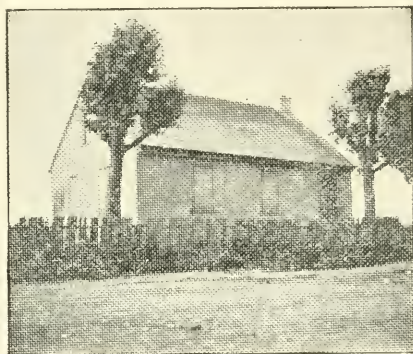


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## The First Efforts.

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In the month of April, 1904, Roxborough Presbyterian Church entered upon the second half century of her history, but before we attempt to narrate the story of Presbyterianism in Upper Roxborough from 1854 to 1904, it may be well for us to inquire whether the first date is really the beginning of that story. It has been said so often that Roxborough Presbyterian Church is the outgrowth or successor of the Dutch Reformed



The Yellow School House.

Church of Upper Roxborough, that the idea may have become fixed in many minds that there had been no previous attempt made to plant the "Blue Banner of the Covenant" in this part of the city. But even before the beginning of the work done by the Reformed Church, avowedly Presbyterian services were held for a period of four months, by Mr. Charles Brown, a Presbyterian student who was ordained to the ministry in April, 1833.

In 1889, Mr. Brown, then 83 years of age, and living at 4013 Spruce Street, Philadelphia, furnished our pastor, Rev. Charles A. Oliver, a number of extracts from a diary kept by him in the last year of his studies while preparing for the ministry. These extracts, we think, may be fairly looked upon as the record of the first attempts to found Presbyterianism in Upper Roxborough. It is believed that the school house mentioned as the usual place of meeting was the building in East Shawmont Avenue which we all know as "The Yellow School House." For the sake of brevity, the extracts given to Mr. Oliver have been very much condensed. They are as follows:



"December 25, 1832.—This afternoon I was introduced to three ladies and three gentlemen from Upper Roxborough, who were anxious to have me establish a regular meeting on Sunday evenings in the neighborhood. They promise to make all the necessary arrangements.

"December 30.—Took tea at Mr. Roop's. Was told that a great meeting was to be held in the Baptist Church this evening, and that I must not expect a large congregation in the 'Upper School House.' I expected to see about 20 persons present, but about 150 were there. It was a very attentive audience. I requested those interested to tarry at the close of the services, to consult on measures to perpetuate the meetings. It was agreed to hold them every Sabbath evening. One man pledged himself to have the house heated and lighted every time we should meet.

"January 6, 1833.—Attended my regular meeting at Upper Roxborough. Found it difficult to get in, the house was so crowded.

"January 13.—Found my meeting crowded, as usual. Much interest was manifested. I am told they are going to fit up the room finely,—with more benches, and place wall lamps, etc.

"January 20.—The house was crowded half an hour before the time of service.

"January 28.—Last evening the room was crowded before the time of service, and many persons went away for want of room. Messrs. Streeper and Murphy came with a request that I should visit Barren Hill, stay over night, and preach for them. I will go to-morrow.

"January 29.—Addressed about 200 persons at Barren Hill. I did not speak from the pulpit, although invited to do so. It was my desire to hold this meeting in the school house, but the trustees of the church would have it in their building. It was with reluctance I complied with their request, for I feared their pastor, Rev. Mr. Kellar, would not like me to take such liberty without his consent.

"February 6.—Barren Hill. Upward of 200 present, brought together within one hour's notice.

"February 10.—Upper Roxborough. Our meeting crowded, as usual.

"February 24.—Stormy weather. Small audience this evening. Slept at Mr. Keeley's.

"February 26.—This day has been recommended by the



American Temperance Society as a season for special efforts for the cause of temperance. \* \* \* In the evening I gave an address on the subject in Upper Roxborough. Had a tolerably good attendance, but to advance the cause of temperance is like applying the hammer to the rock.

"March 1.—Barren Hill. As the snow was falling and the walking bad, only about 60 persons were present

"March 3.—Upper Roxborough. Cold weather and the snow rather deep. Only 30 persons present at the meeting.

"March 7.—Barren Hill. Muddy roads. Nearly 200 present. Conversed with Mr. Spealhopper (an Elder) and Mr. Streeper about starting a prayer meeting among themselves. I think they will follow my advice.

"March 14.—Barren Hill. Upward of 400 persons at the meeting. Some came from Norristown, Germantown, Chestnut Hill, etc. Very muddy roads. The subject of Universalism was the cause of this large assembly, and I feared some unruly disputants would interrupt my discourse. However, everything was conducted with the greatest solemnity and deepest interest.

"March 17.—Upper Roxborough. House crowded before the hour of worship. Mr. Streeper says some of the Elders in Barren Hill Church are about to start a prayer meeting.

"March 24.—Upper Roxborough. Crowded house. It is astonishing what an interest is taken in our meetings throughout the neighborhood. Mr. Keeler and others told me that between 200 and 300 met at Barren Hill Church on last Thursday evening, and went away disappointed because I was not there to address them. My absence was unintentional.

"April 1.—Upper Roxborough. My meeting was crowded, as usual.

"April 14.—A full meeting."

This latter date was the last meeting held by Mr. Brown in Upper Roxborough. It occurred within four days of his licensure by the Second Presbytery of Philadelphia, and he left the city twelve days afterward to begin his ministry in Caroline County, Md. Mr. Brown also labored in Manayunk, Lower Merion, Falls of Schuylkill, etc., until April, 1833. These notes from his diary show that Presbyterianism had much to do with the incipency of the church in Roxborough, and doubtless his labors bore fruit twenty-one years later, when the question came up whether the congregation of "Hagy's Church," as it was often called, should cast in its lot with the Presbyterians or with the Lutherans.

## The Reformed Dutch Church of Roxborough.

After the close of Mr. Brown's missionary labors in Upper Roxborough, we have no further record until 1835, when a movement was begun for the erection of a church building on a plot of ground opposite the 9-mile stone on the Ridge Turnpike in the township of Roxborough. This site of the church, together with the burial ground in the rear, was given by Mr. John Hagy, as a free-will offering to the noble enterprise.

This document was dated January 14, 1837, and by it John



John Hagy.



Hannah Hagy, (Mrs. John Hagy.)

Hagy, Innkeeper, of the Township of Roxborough, in the County of Philadelphia, and Commonwealth of Pennsylvania, and Hannah, his wife, conveyed to Francis H. Latch, Samuel A. Bumstead, Peter Streeper, Joseph Bockius, George Keeley, Peter Hinkle and Frederick Markley, Trustees appointed by the members of the religious society or congregation of the Dutch Reformed Presbyterian Church at Roxborough, for and in consideration of the sum of five dollars, a certain lot or piece of ground, situate in the Township of Roxborough aforesaid, containing 129 perches, reserving for himself and his family the right and privilege of burial in any part of the said premises

which may be appropriated for a burial ground, for the purpose of erecting a stone meeting house thereon and occupying the ground as and for a grave-yard.

### Chain of Title.

The title to the property remained vested in the Trustees mentioned in the deed until September 8, 1858, when by Indenture of that date, "Recorded in the Office for Recording Deeds, etc., for the City and County of Philadelphia, in Deed Book A. D. B. No. 46, page 493, etc.," they transferred the title to seven Trustees elected by the congregation of Roxborough Presbyterian Church at a meeting held October 22, 1857, namely: Valentine Keely, Joseph Gilkeson, Joseph Crout, Henry Hinckle, John Streeper, John Levering and Joseph Layre.

The transfer deed is signed by "Francis H. Latch, Samuel A. Bumstead, Peter Streeper, Joseph Bockius, George Keely and Peter Hinckle, surviving Trustees."

On July 27, 1859, the seven Trustees above named as elected by the congregation at the meeting held October 22, 1857, transferred the title to "The Roxborough Presbyterian Church of the City of Philadelphia"—that being the name, style and title under which the congregation was incorporated and a charter granted to it on June 6, 1859.

Although those interested in the movement were few in number and the majority of them only of moderate means, they determined to go forward with the work, believing that the Great Head of the Church would surely bless their efforts. Accordingly, the corner-stone of the building was laid on the eighth day of June, 1835, accompanied with the usual religious exercises, by Rev. Mr. Vandewater, of New York.

The corner-stone for the building was presented by Mr. Daniel Hitner, Jr. It was gratuitously dressed and fitted for its place by Mr. William Thompson, and was laid by Noah Whiteman, Esq., of New York. Sealed in the stone was a leaden box containing a copy of the Holy Scriptures, the Book of Psalms, and the Confession of Faith and the Constitution of the Reformed Dutch Church.

Mrs. Melvina Bickings, one of the aged members of our church, says she distinctly remembers the laying of the corner-

stone. She was at that time thirteen years of age, and remembers that the service took place on a very warm day.

The contract for the building was given to Mr. Jonathan Shoch, the father of Mrs. Mary Ellis, another of the old-time members who is yet with us and actively interested in the church work. Mrs. Bickings relates that Mr. Shoch had a num-



Josiah Bickings.



Melvina Bickings, (Mrs. Josiah Bickings.)

ber of apprentices, one of whom was Josiah Bickings, who afterwards became her husband. Mr. Shoch asked his employes what they would contribute toward the erection of the proposed building. They all responded in one way or another, giving some of their labor at hauling, building, etc., free of charge. Mr. Bickings made, after his usual working hours, the first pulpit used in the building. All carpenter or cabinet work was made by hand in those days, and the usual day's work was "from sun to sun"—that is, from sunrise to sunset.

The roof was put on the building, free of charge for the labor, by Mr. Valentine Keely and his Hiram, one of whom, Mr. Hiram Keely, is still living.

The building was completed in the Spring of 1836, and the 23d day of May was set apart for its dedication, on which occasion the following ministers were present: Rev. Dr. Broadhead, of New York; Rev. G. W. (afterwards Dr.) Bethune, of Philadelphia, and Rev. S. A. Bumstead, of Manayunk, all connected with the Dutch Reformed Church, for it was under the auspices

of that body that the church was erected. The dedication services were solemn and impressive, the order of exercises being as follows:

Invocation and reading of Scriptures, by Rev. S. A. Bumstead.

Singing.

Prayer and sermon, by Rev. Dr. Broadhead, of New York.

Prayer, by Rev. G. W. Bethune.

Collection.

Singing.

Benediction.

Divine service was also held in the afternoon by Rev. C. W. Bethune and Dr. Broadhead, and it is recorded that "during both parts of the day a large concourse of people attended, and listened with marked and solemn attention to the preaching of God's Holy Word."

But although the house was now finished and dedicated to the worship of God, the people who were interested in its erection were not as yet organized into a church body. Services, however, were held every Sabbath afternoon for several months, until it was believed that the time had arrived for the organization of a church, that the Ordinances of God's House might also be enjoyed, when notice was given from the pulpit that those who were desirous of connecting themselves together in a church capacity were requested to meet at the house of Mr. George Keeley, in the neighborhood of the church, and on the 2d day of August, 1836, a meeting was held and the following petition drawn up and signed for presentation to the Classis of Philadelphia, asking for the organization of the new church:

To the Rev. Classis of Philadelphia of the Reformed Dutch Church.

Dear Brethren:—We, the undersigned, wishing to be organized into a church capacity to be connected with your Judicatory, do hereby request that you would adopt such measures as you in your judgment may deem proper for this end.

August 2, 1836.

(Signed)

Peter Streeper	Maria Keeley
Mary Streeper	Charles Keeley
Joseph Bockius	Peter Hinkle
Sarah Bockius	Susan Hinkle
George Keeley	Barbara Dihel
Margaret Keeley	Charles Hagy.



This petition met with a favorable reception, and Rev. Messrs. Bethune and Bumstead were appointed by Classis as a committee to organize the church, but Mr. Bethune being absent in Europe, the duty devolved on Mr. Bumstead alone, who proceeded to organize the church on the fourth Sabbath in August, at the same time ordaining and installing Peter Streeper and Joseph Bockius as Elders and Charles Hagy as Deacon.

The first celebration of the Lord's Supper was observed by the new church on the first Sabbath in September, 1836, at which time one adult was baptized, and the following were received into the church: On certificate from the Reformed Dutch Church of Manayunk—Peter Streeper, Mary Streeper, Joseph Bockius, Sarah Bockius, Maria Keeley, Charles Hagy, Barbara Dihel, Streeper Carr; on confession—George Keeley, Margaret Keeley, Charles Keeley, Peter Hinkle, Susan Hinkle.

There was yet one step necessary for the formal establishment of the new church; that was the securing of a pastor who



Peter Streeper.



Mrs. Mary Ann Miller.

Now 91 years of age. She joined church in 1831.

should have the care of and leadership in the work. Accordingly, on December 22, 1836, at a meeting of the Consistory held in the church, at which Rev. Mr. Hardenburgh, of Philadelphia, presided, a call was made out asking for the pastoral services of Rev. S. A. Bumstead, for one-half of his time. No special amount of salary was stated in the call, but "whatever could be

raised by subscription." This call was accepted by Mr. Bumstead, and he was soon after installed as the regular pastor of the church. This pastoral relation continued for nearly five years, God visited them with the outpouring of His Holy Spirit, and many were brought to embrace the Saviour and publicly profess His Name. At this time Mr. Bumstead was also pastor of the Reformed Dutch Church of Manayunk.

On April 12, 1837, Francis H. Latch and George Keeley were chosen as Elders, with Joseph Bickins and Charles Keeley as Deacons.

The Spring meeting of the Philadelphia Classis of the Reformed Dutch Church was held in the Roxborough Church on the third Wednesday of April, 1838.

During the pastorate of Mr. Bumstead the following persons were received into the membership of the church:

John Hagy	Mary Zell
Joseph Bickins	Ellen Rex
Henry A. Rex	Margaret Hinkle
John Bigonet	Sarah Moyer
Charles H. Tunis	Lavinia Keeley
Francis H. Latch	Elizabeth Tunis
Charles Shuster	Mary Moyer
Mrs. Rebecca Bigonet	Harriet Egman
Mrs. Francis Mouray	Eliza Book
Mrs. Sarah Rex	Susan Moyer
Mrs. Mary Hinkle	Harriet Moyer
Mrs. Sarah Bickings	Andrew Zell
John Levering	Henry Hinkle
Mrs. Maria Levering	Josiah Bickins
Mrs. Henrietta Hagy	Joseph Lair
Mrs. Elizabeth Keeley	Jonathan Wildey
Miss Angelina Bickings	John Streep
Miss Mary P. Mouray	Deborah Hooven
Henry L. Hagner	John Himmelwright
Mrs. Catharine Hagner	Charles Simpson
Philip Lair	Samuel Streep
Miss Susannah Levering	Amanda Hagy
John Carter	Mary Ann Zell
Mary Carter	Mary Ann Zinck
Joseph Gilkinson	Amanda Keeley
Catharine Hinkle	Mary Lair
Maria Bigony	Elizabeth Moyer
Hannah Moyer	Mrs. Mary Ann Maloney
Susannah Lair	Mary Roberts
Sarah Gilkinson	Mary Wildey
William Snyder	George Barnholt
John Bigony	John Lair
George Ricard	Charles Kanoor
Harriet Snyder	David Warden
Sarah Zell	Mrs. Emily Warden
Ann Lair	

### Rev. Samuel Andrews Bumstead,

the first pastor of the Reformed Dutch Church of Roxborough, was born in Boston, Mass., December 16, 1799, and died March 22, 1894. He was the son of Josiah Bumstead, a wallpaper merchant of Boston, a deacon in the Old Park Congregational Church for a period of fifty years. His father had nineteen children; his youngest sister, Mrs. Sarah L. Daniels, of East Orange, N. J., alone survives.

Rev. Bumstead took his course in Middlebury College, graduating with honors about 1821. After tutoring students for the ministry for a year or two and completing his course in Princeton Theological Seminary, he was licensed as a preacher of the



Rev. Samuel A. Bumstead.



Maria G. Bumstead, (Mrs. S. A. Bumstead.)

Gospel, and was ordained as an evangelist by a Congregational Association in Massachusetts, January 31, 1828.

His first charge was what is now the Fourth Reformed Church of Philadelphia, lasting from 1830 until 1841, where Rev. P. J. Kain, D. D., has labored with marked success for ten years, having erected a commodious church and parsonage at a cost of \$60,000.

The corner-stone of the Reformed Dutch Church of Roxborough was laid June 8, 1835. The building was dedicated May 23, 1836, and, strange to say, later, the church was organized by Rev. Mr. Bumstead August 2, 1836, and he was called for



half his time on December 22, 1836, this relation continuing until his resignation, October 14, 1841.

After an interval of several years, Mr. Bumstead was called to the Roxborough Church—when it became a separate church—becoming its stated supply until July, 1853. He next traveled through the Western States, writing of the churches and places visited to the *Christian Intelligencer*. These accounts attracted many persons, who removed to the several places and churches described.

In 1855 Mr. Bumstead removed with his family to Spring Lake, Ill., where he organized the congregation and built a church of the Reformed denomination, and continued its pastor until 1862. Then he removed to Raritan, where he remained pastor until 1874, severing his pastoral relation shortly after the death of Mrs. Bumstead in September of that year. Mr. Bumstead was now nearly 75 years of age, and supplied a mission church at Norris for the next ten or twelve years at a very small salary. In 1889 or 1890, when he was 90 or 91 years of age, he left this charge and went to live with his son, Dr. S. J. Bumstead, at Decatur, Ill., where he resided until nearly a year prior to his death, when he begged to go back to the old home in Raritan, which he had always kept, where his wife had lived with him, and where she had died, and there he died March 22, 1894, and was buried at the advanced age of almost 95 years, having retained his faculties to the last.

While living on Green Lane, Roxborough, during his two pastorates, he conducted a boarding school for boys and also a day school for both sexes for several years. He has one son living to-day, Dr. S. J. Bumstead, Decatur, Ill.

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### Mrs. Maria G. Bumstead,

whose maiden name was Garber, was born June 17, 1809, near the Trappe, in Montgomery county, Pa. In 1836 or '37 she became the second wife of Rev. Samuel Andrews Bumstead, and at once came with her husband to the home in Green Lane, Roxborough, just on top of the long hill. There they lived until their removal to Illinois in 1855. Upon her death, September 20, 1874, the following is in part what was published by one of their old friends:

"Thus has passed away one of earth's bright gems.

"At Spring Lake, Ill., where her husband was called, in 1855, to take charge of a new mission field. Amid the hardships and privations of a new settlement, and the labors and anxieties of a western mission church, she was the light and



Francis H. Latch.



Catharine M. Latch, (Mrs. Francis H. Latch.)

comfort of her home, and often the inspiration of the infant church.

"The same was true in regard to Mrs. Bumstead when her husband was called to Raritan, Ill.

"Her last sickness was long and painful, extending through nearly a year. After committing her husband and children to the care of a loving Saviour, and making all the arrangements for her funeral, she peacefully fell asleep in Jesus on Sabbath morning."

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On October 14, 1841, Mr. Bumstead resigned the pastorate of the Dutch Reformed churches of Manayunk and Roxborough. The pulpit of the Roxborough Church was supplied by different clergymen until January, 1842, when Rev. Thomas A. Amerman became the stated supply for six months. During his time the following new members were received: Mrs. Catharine O. H. Hagy, Mrs. Eliza T. H. Amerman, and Mrs. Hannah Garlic.

## Rev. Thomas A. Amerman

is said to have been a man of fine height, but was troubled with a weak throat, which somewhat militated against him; and he remained in Roxborough only six months, as noted above.

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September 27, 1842, a call was extended to Rev. Robert A. Quinn, which he accepted. He continued as pastor until July, 1846, and for a time at least his ministry seemed to be greatly blessed; on one occasion no less than forty persons were added to the church. The following names are given in the records as those of the new members received under the ministry of Mr. Quinn:

John Moyer	Mira Lare
Benjamin Moyer	Martha Moyer
William Wright	Mary Adaline Levering
George Lare	Catharine Ann Ozias
George Culp	Sarah Bigonet
John Bicking	Mary Bicking
Abijah Bramin	Ann Williams
Reuben Hagy	Ann Malinda Hoovan
Reuben Lare	Margaret Culp
Rachael Steel	Sarah Moyer
Elizabeth Williams	Ann Bramin
Catharine Keely	David Steel
Elizabeth M. Wright	Henry Hinkle
Elizabeth Razor	Henry Keely
Rachel Moyer	Henry K. Smith
Maria Wright	Anthony Mower
Louisa Jenks	Sarah Culp
Catharine Lare	Anna Lare
Susanna Snyder	Joanna S. Levering
Mary Wolf	

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## Rev. Robert A. Quinn

is said to have been a comparatively young man, rather short in stature, but stoutly built. He was thoroughly conscientious in his work, and he is well spoken of by those now remaining among us who remember his pastorate. The records of the Reformed Dutch Church only mention one occasion when he received new members into the church during his service here, but the number received by him on that day has never been equalled on any single occasion in the history of the church.

The following account of his labors and his death is taken from Dr. E. T. Corwin's Manual of the Reformed Church in America:

"Robert A. Quinn—Born 1803. New Brunswick Seminary, 1833. Caughnawaga, 1833-5; Oyster Bay, 1835-41; Roxborough,



Valentine Keely.



Ann Keely, (Mrs. Valentine Keely.)



George Keely

1842-7; Stone House Plains, 1847-9; Chaplain at Sailors' Snug Harbor, 1852-63.

"After performing his duties as Chaplain on January 31, at Sailors' Snug Harbor, he was deliberately shot through the heart by Herman Ingalls, an old sailor, who, it is said, had re-

vealed his past life crimes to his Chaplain, and now feared exposure. Ingalls then immediately shot himself. He was much given to muttering and solitary walking, and his companions thought he had been a pirate and was troubled with remorse. Mr. Quinn had been Chaplain of the institution for eleven years."

Our records show that Mr. Quinn left Roxborough Church in 1846.

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Upon the resignation of Mr. Quinn (in July, 1846) the union which had theretofore existed between the Dutch Reformed Church in Manayunk and the Roxborough Church was dissolved, each becoming a separate charge. The Roxborough Church requested their first pastor, Rev. S. A. Bumstead, to return to their service. Acceding to this request, he became their stated supply, and continued as such until July, 1853. A note in the records of a meeting held in the church on March 22, 1848, gives us a view of one of the difficulties in the way of the pastor of this church fifty-six years ago. The entry reads: "Consistory proposed granting Mr. Bumstead \$150 per year, and as much more as could be realized." It must have taken a large share of faith, on the part of the pastor, to piece out that amount of cash.

The records of this period are very meagre. The next meeting which is spoken of was held almost a year afterward, March 8, 1849, and in connection with this meeting appears the first announcement of the election of a Board of Trustees, the financial affairs of the congregation up to that time having apparently been managed by the Elders and Deacons. The gentlemen chosen Trustees were: Joseph Bockius, Joseph Lare, F. H. Latch, John Levering, John Hagy, George Keeley, Valentine Keeley and Peter Streeper.

The next record, December 31, 1849, has this significant entry—and it seems strange it was not made before: "Rev. S. A. Bumstead then notified the Board of Consistory of his desire to have an increase of salary for the coming year."

January 23, 1850, Charles Moyer was elected to the post of sexton at the munificent salary of "twenty dollars per annum." To our minds the salaries mentioned in these old records seem



very small and inadequate, yet we must remember that everything was very different sixty years ago, and that the congregation from the beginning numbered very few men who could be considered rich in this world's goods. In addition, the service



Hiram Keely.

Last survivor of mechanics who built the church.



Michael Blynn.

required from the servants of the church was far less than is now demanded of them.

Despite the difficulties in their way, the limited means at their disposal, and the wide area over which their people were scattered, the records of the Dutch Reformed Church of Roxborough bear evidence that the officers of the church kept a close supervision of their members, and there are many notes telling how various parties were required to give reasons for their non-attendance at communion or other services, and in some cases penalties were imposed, although this was only done after earnest personal effort on the part of Pastor and Elders had failed to convince the delinquents of the error of their ways.

Another thing which appears strange to us at this day is that the voting on business matters of the church appears to have been as a rule limited to the male members of the church. Indeed, a shadow of this rule appears to have been incorporated in the charter of the Roxborough Presbyterian Church, as will be shown in another place; but in our case the rule has been "more honored in the breach than in the observance."

In the spring of 1853 Mr. Bumstead notified the congregation of his intention to leave them in July, and upon his resignation an earnest effort was made to specially interest the Classis of Philadelphia in the Roxborough Church, as, from various causes, its efficiency had become much impaired. Messrs. Peter Streeper and Reuben Hagy were appointed a committee for this purpose, and they used their best efforts to secure assistance from that source, but without avail. Finally, despairing of assistance from their own body, a movement was inaugurated to seek other ecclesiastical relations, which culminated in a notice being given from the pulpit calling a meeting to be held in the church on November 1, 1853, the minutes of which are recorded as follows:

"Pursuant to a notice given from the pulpit, a meeting of the Board of Consistory and also of the members at large of the R. D. Church of Roxborough was held in the said church on Tuesday evening, November 1, 1853, when Bro. John Hagy was appointed President pro tem. The meeting was opened with prayer by Bro. Valentine Keeley.

"The object of the meeting was then stated in a clear, full and lucid manner—it being to try the merits of a resolution passed by the Consistory at a former meeting, changing or discontinuing the present relationship of the said church with the Classis of the R. D. Church and of forming a connection with some other Christian denomination. The committee who had been appointed to wait upon the Presbyterian Church at Chestnut Hill and the Lutheran Church at Barren Hill, and who had made a report at a former meeting of the Consistory,\* again reported to the church at large the offers and upon what conditions a connection could be formed with either of the said churches. Whereupon, after a free and full exchange of sentiments and opinions of the members present, the final and important question came up in order: Shall this church change or discontinue its present connection with the R. D. Church and its Classis? when the following yote was had upon the question and decided in the affirmative, as follows: For changing or discontinuing the present relationship with the R. D. Church, thirty-two members voted in favor of discontinuing, as follows:

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\*I can find no previous record of this report in the minutes.

John Hagy  
 Christian Rex  
 Peter Hinkle  
 F. H. Latch  
 Benjamin Moyer  
 Susanna Moyer  
 Barbara Dibel  
 Hannah Moyer  
 Sarah Gilkeson  
 Joseph Gilkeson  
 Maria Culp  
 Elizabeth Williams  
 Susanna Levering  
 Amelia Levering  
 John Streep  
 Catharine Streep

Charles Keely  
 H. M. Hinkle  
 Angeline Bicking  
 Melvina Bicking  
 Susanna Hinkle  
 Catharine O. Hagy  
 Joseph Layre  
 Valentine Keely  
 Peter Streep  
 Reuben Hagy  
 John Levering  
 Susanna Layre  
 Ann Keely  
 George Keely  
 Maria Keely  
 John Bigony

"For continuing with the R. D. Church, one vote was given in favor, by Josiah Bicking.

"The great and important question was called up next in order: To what denomination shall this church be connected with? when a most solemn and serious feeling appeared to prevail in the meeting. The final vote was then taken, and was unanimously in favor of a connection with the Presbyterian Church at Chestnut Hill (Old School). Josiah Bicking voted



Darius Keely.



Charlotte Ewing, (Mrs. Chas. H. Ewing)

in a favor of a connection with the Presbyterian Church, making the vote unanimous upon the question. The members voted in the order as their names are above recorded.

"On motion, it was Resolved, That a committee be appointed to wait upon Rev. S. A. Bumstead and inform him of



the foregoing proceedings had by the meeting, and also a committee to wait on the Rev. Mr. Owen, of the Chestnut Hill Church, when, on motion, the President appointed Bros. Peter Streeper and Valentine Keeley to constitute the former committee, and Bros. F. H. Latch and Reuben Hagy to constitute the latter committee. On motion Bro. John Levering was added to the former committee.

"On motion, the meeting adjourned with prayer by Bro. Peter Streeper.

"JOHN LEVERING, Sec'y."

From their geographic position they would fall within the limits of the Second Presbytery of Philadelphia, but as this Presbytery had only two stated meetings in the year (one held in the spring and one in the fall), they could not officially connect themselves with it until the following April. In the interval, however, they had their pulpit supplied by Presbyterian ministers, and principally by Rev. Roger Owen, of Chestnut Hill.

The last entry in the minute book of the Dutch Reformed Church of Roxborough gives an account of the final action on the part of the congregation toward changing their church relations. It reads as follows:

"Consistory met agreeably to notice April 10, 1854. Brother John Hagy in the chair. The meeting was opened with prayer, when the object of the meeting was stated to be the appointment of Commissioners to attend the meeting of the Second Presbytery of Philadelphia, to be held at the Presbyterian Church, Chestnut Hill, on the 18th inst., and to present the application from this church to be taken under the care of said Presbytery, when it was unanimously Resolved, That the Elders of this church, namely, Peter Streeper, F. H. Latch and Reuben Hagy, be appointed said Commissioners, and that the Deacons, namely, John Levering, Peter Hinkle, Charles Keeley and Valentine Keeley, accompany the said Commissioners as an advisory body.

"On motion, the meeting adjourned, with prayer by Brother Peter Streeper.

"REUBEN HAGY,

"Secretary pro tem."

## The Roxborough Presbyterian Church.

At the Spring meeting of the Second Presbytery of Philadelphia, held in the Presbyterian Church at Chestnut Hill, April 19, 1854, the Commissioners appointed by the Dutch Reformed Church of Roxborough appeared and made application that the church should be received under the care of Presbytery. The application was favorably received, and the church was accordingly enrolled as the Roxborough Presbyterian Church.

On Sabbath afternoon, April 30, 1854, after divine service, Rev. Roger Owen, of Chestnut Hill, who had faithfully served and counselled the people of Roxborough Church during the transition period, held a conference with the Elders and prominent members of the congregation, in reference to securing a regular supply for their pulpit, when Mr. Joseph Beggs, a student at Princeton Theological Seminary, was unanimously invited to become their stated supply for at least four months.



Rev. Joseph Beggs, D.D., LL.D.



Mary Joline Beggs. (Mrs. Jos. Beggs.)

Mr. Owen was requested to inform Mr. Beggs of this action, which he immediately did, and his letter meeting with a favorable response, Mr. Beggs entered at once upon the active discharge of his duties.

At a congregational meeting held for the purpose on June 1, 1854, the following Elders and Deacons were chosen: Elders

—Peter Streeper, John Hagy, Francis H. Latch and Valentine Keely; Deacons—John Levering, Joseph Layre, Christian Rex and Charles Keely.

These officers were installed on the 18th of June, by Rev. Roger Owen.

There is no record of a communion service being held in the Roxborough Presbyterian Church until March 24, 1855, when a meeting of the Session was held, Rev. Jas. Scott being the Moderator, and Elders Hagy and Keely being present. At this meeting Miss Mary Keely was received on profession of her faith, and Mr. Michael Blynn was received by letter.

On the evening of the same day, March 24, 1855, a meeting of the congregation was held for the election of a pastor. Mr. Scott was the Moderator of this meeting. The name of Mr. Beggs was the only one presented, and he was unanimously called to become the pastor of the church. The call was duly prosecuted, and Mr. Beggs having signified his acceptance, Presbytery proceeded to examine him and hear the usual trials for ordination. The way being clear, May 17th was appointed for the ordination and installation, and on the evening appointed he was regularly inducted into the pastoral office by the laying on of the hands of the Presbytery.

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### Pastorate of Rev. Joseph Beggs.

May 17, 1855 to April 23, 1863.

The first record of a meeting held under the ministry of the new pastor is dated Sept. 8, 1855, at which Mrs. Elizabeth A. Blynn and Margaret Richardson were received by letter from the West Arch Street Presbyterian Church, and Mrs. Amanda Rex was admitted on profession of her faith.

The next recorded meeting was held March 13, 1856, and the following action was taken:

“Moved by Mr. J. Hagy that this church observe the ordinance of the Lord’s Supper four times a year, as follows: The first Sabbath in March, the first Sabbath in June, the first Sabbath in September, and the first Sabbath in December. The motion was unanimously adopted.

“It was also moved by the same gentleman that this church take up collections for the four following Boards at stated in-

tervals: For the Board of Domestic Missions, on the third Sabbath in April; for the Board of Foreign Missions, on the third Sabbath in July; for the Board of Education, on the third Sabbath in October, and for the Board of Publication, on the third Sabbath in January. It was unanimously adopted."



Jacob S. Fry.



William Manton.

This was probably the specific beginning of what can be considered as work for others in our church. I have understood that the salary paid to Mr. Beggs at that time was \$300 per annum, supplemented with \$200 per annum from the Board of Domestic Missions. This latter amount was paid for two years, when the church assumed its own burden, and it was not until many years after that aid was again asked for a short period in behalf of this church.

Early in his ministry, Mr. Beggs had become interested in a Presbyterian Mission enterprise at the Falls of Schuylkill, and entered quite actively into its work, serving it as stated supply for part of his time from the Spring of 1856 until November 7 of that year, when the Falls of Schuylkill Church was organized, and on April 28, 1859, he was installed as its pastor, giving it one-half of his time, and this relation continued until April 27, 185

During the pastorate of Mr. Beggs in the Roxborough Church 64 persons were received into its membership—19 of

them being by letter. Following are the names of those received:

Mary Keely	Angela C. Panarmo
Michael Blynn	Mrs. Mary Bickings
Mrs. Elizabeth A. Blynn	Thomas Mickle
Margaret Richardson	Mrs. Cornelia G. Mickle
Mrs. Amanda Rex	Emblem A. Mickle
Dr. J. E. Harned	Mrs. Martha L. Marks
Mrs. Sarah G. Harned	Julia A. Wright
Mrs. Annie Crout	Emily Culp
Mrs. Mary A. Williams	William Arrott
Mrs. Deborah Hooven	Mrs. Agnes Arrott
Thomas L. Darling	Elizabeth Johnston
Mrs. Sarah A. Darling	Mrs. Matilda Wilson
Joseph Crout	Alexander Wilson
Mrs. Alletta Crout	Robert Corbit
Mrs. Susan Markle	Frederick R. Hains
Mrs. Rebecca Moyer	Isaac S. Hesser
Sarah J. Harned	Mrs. Annie Hogg
Mrs. Margaretta Ashton	Mrs. Jenny Donley
Mrs. Mary J. Beggs	Darius Keely
Mrs. Caroline Coler	Amanda Bickings
Amanda Hinkle	Alice Culp
Susan Bickings	Caroline Koch
Matthew Fulton	Maria Bean
Mrs. Rachel Steel	Miriam Steel
Mrs. Mary Nicholas	Sarah A. Bickings
Mrs. Rebecca Bigonet	Mary Harner
Mrs. Sarah Rue	Sarah Crawford
George Hill	Mrs. Mary P. McManus
James McKinzie	Susan McManus
Mrs. Christiana Hill	Annie L. McManus
William Ramage	Henry C. McManus
Mrs. Laura Kephart	Mrs. Jane Patton

### Dismissions to the Falls Church.

At a meeting held April 20, 1868, letters of dismission to the Presbyterian Church at the Falls of Schuylkill were granted to the following:

Mathew Fulton	Annie Hogg
Alexander Wilson	Maria Culp
Matilda Wilson	Emily Culp
Elizabeth Johnston	Laura Kephart
William Arrott	Angela C. Brenchley
Agnes Arrott	Sarah Crawford

Mrs. Joseph Beggs was also dismissed to the Falls Church, September 19, 1868.

The pastoral relation existing between Mr. Beggs and this church, which had continued for nearly thirteen years, was dissolved by Presbytery April 23, 1868.

## The Charter of the Church.

During the pastorate of Mr. Beggs the congregation was incorporated under the name of "The Roxborough Presbyterian Church of the City of Philadelphia," the following being a copy of the charter granted to it:

### CHARTER OF THE ROXBOROUGH PRESBYTERIAN CHURCH OF THE CITY OF PHILADELPHIA.

Whereas, The following named persons, citizens of this Commonwealth, viz.: Valentine Keely, Joseph Lare, Peter Streeper, Joseph Gilkeson, John Levering, John Streeper, Henry



Henry D. Coler.



Caroline Coler, (Mrs. Henry D. Coler.)

Hinkle, Joseph Crout and Thomas S. Darling, together with others, have for some time past been associated, and now are associated together, as a Religious Congregation for the Worship of Almighty God, at Roxborough, in the City of Philadelphia, and are now desirous to be incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to confer on certain Associations of the Citizens of this Commonwealth the powers and immunities of Corporations or bodies politic in Law." They therefore declare the following to be the objects, Articles and Constitution of their said Association, agreeably to which they desire to be incorporated, viz.:



## ARTICLE 1.

The name of the Corporation shall be the Roxborough Presbyterian Church of the City of Philadelphia, and its object shall be the maintenance and support of a place of worship at Roxborough, in said City.

## ARTICLE 2.

The Rents and Revenues of the said Corporation shall be from time to time applied to the maintenance and support of the minister and other officers of said Church: to the necessary repair of the Church and Church yard and other property of said Church, and to no other purpose whatsoever, Provided always, That the clear yearly value or income of the Real and Personal Estate held by the said Corportion shall not at any time exceed Two Thousand Dollars.

## ARTICLE 3.

Every adult member of the Congregation of the said Church, who shall have so continued for six months, and shall be in good standing therein, and who shall have paid at least six months' contribution for a sitting or pew in said Church, shall be a member of the said Corporation, and shall be entitled to a vote at all meetings and elections for Minister, Trustees or other officers of said Church, Provided, That no member in arrears to said Corporation, or any person voting as a member of any other Church, shall be entitled to vote at any election of officers of said Church.

## ARTICLE 4.

The affairs of the said Corporation shall be managed by seven Trustees or Managers, who shall be male members and qualified Electors as aforesaid. Their term of office shall be two years, and they shall be elected in the manner following, viz.: On the first Monday of July next ensuing the members of said Church, qualified electors as aforesaid, shall hold a meeting and elect by ballot or otherwsie seven persons as Trustees, four of them to serve two years and three of them to serve one year, and at the next annual election, on the first Monday of July, 1860, the qualified electors of said Church shall elect three persons to serve as Trustees for two years, and so on at every annual election they shall elect alternately three or four persons, as the case may be, but on any failure to elect as hereinbefore

provided, the Trustees in office shall continue until an election shall be had, which shall take place only at a meeting duly convened for the purpose, and upon due notice to the members of said Corporation.

#### ARTICLE 5.

It shall be the duty of the said Trustees to provide for and attend to Renting the Pews and Sitings in the Church, to keep



Ephraim Rex.



Henry C. McManus.

the Church and all other property of the Corporation in order, to collect all monies accruing to said Corporation from any source, to pay and discharge the debts and liabilities of the Corporation, Provided, That they shall not pay out in any one year a sum exceeding one hundred dollars, except by the direction of the members of the Corporation, duly expressed, at a meeting or meetings thereof convened according to the provisions of this charter.

The said Trustees shall elect one of their number to be President of the Board. They shall elect a Treasurer of the said Corporation, who shall give security, such as may be required by the By-Laws, and a Clerk, and they shall keep full minutes of all their proceedings and accurate accounts of all receipts and expenditures, and shall report the same annually to the members before the election of Trustees, and at any other time when required by a vote of the qualified electors of the Church.



## ARTICLE 6.

All meetings of business of the members of said Church shall be called together by public notice, to be given at least four days before from the pulpit of the said Church, at a stated meeting of the Congregation, and the object of any special meeting shall always be stated in the call.

## ARTICLE 7.

The said Church may establish By-Laws, Rules and Regulations for the government of the Trustees and officers and the regulation of its affairs, not inconsistent with the charter of the Constitution and Laws of the Commonwealth of Pennsylvania and of the Constitution and Laws of the United States of North America, and alter and amend the same from time to time in like manner.

## ARTICLE 8.

Until an election be held pursuant to the provisions of Article 4 of this Charter, the following named persons shall constitute the Board of Trustees, viz.: Valentine Keely, Joseph Lare, Joseph Gilkeson, John Levering, John Streeper, Henry Hinckle and Joseph Crout, and shall continue in office until their successors are duly elected and entered upon their duties.

## ARTICLE 9.

No property of this Corporation shall be aliened or disposed of without the consent of two-thirds of the qualified members of the Church, nor shall any debt be contracted of an amount exceeding one hundred dollars without the consent of two-thirds of the duly qualified electors of the Church.

JOHN LEVERING,  
PETER STREEPER,  
JOSEPH LAYRE,  
JOSEPH CROUT,  
VALENTINE KEELY,  
JOSEPH GILKESON,  
WILLIAM WRIGHT,  
FRANCIS H. LATCH,  
WILLIAM SNYDER,  
THOMAS S. DARLING,  
SAMUEL STREEPER.

In the Court of Common Pleas for the City and County of Philadelphia.

State of Pennsylvania, }  
 City of Philadelphia. } ss.:

And now, June 6, 1859, the Court being satisfied with the conditions of the Charter above set forth, and due proof of the filing and of the publication according to law having been shown, do thereupon order, and decree, that the persons above named shall become and be a body politic in law and fact, by the name, style and title of "The Roxborough Presbyterian Church of the City of Philadelphia," and the Court do further order and decree that the above written Charter of Incorporation shall be re-



James F. Nicholas.



Mary L. Nicholas, (Mrs. James F. Nicholas.)

corded in the office for Recording Deeds in the City and County of Philadelphia.

In Witness Whereof, I have hereunto set my hand and the Seal of the said Court of Common Pleas the sixth day of June, A. D. 1859.

T. O. WETTFORD,  
 Prothonotary.

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It was during the pastorate of Mr. Beggs that the building and grounds afterwards used as the parsonage were purchased from Mr. Reuben Hagy and Catharine O., his wife. The deed

bears the date of March 15, 1866, and conveyed the title to 129.5 perches of land, and the buildings thereon, to The Roxborough Presbyterian Church. The consideration was \$2,500. This property was afterwards taken by the City of Philadelphia for the use of the Philadelphia Water Department.

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**Rev. Joseph Beggs, D.D., LL.D.,**

son of William and Isabella (Hayes) Beggs, was born near Dungannon, County Tyrone, Ireland, in 1830. He entered Belfast College in 1848 and spent one year under the instruction of the celebrated Dr. Henry Cooke.

He then removed to the United States and graduated from Lafayette College in 1851 with the highest honor as valedictorian of his class. He next taught one year in the classical Academy in Towanda, Pa. He then took the full course at Princeton Theological Seminary, receiving his diploma in 1855.

"At Chestnut Hill the twentieth day of April, the Presbytery of Philadelphia 2nd." is the heading of his licensure, no year being given, and is signed Jacob Belleville, Stated Clerk. The year was 1854.

The call of Mr. Beggs to the Roxborough Presbyterian Church, which is embodied in a neat manuscript, contains the following interesting facts: (1) He was called to this church April 4, 1855, at least authorities names were then signed. (2) The call was in order and unanimous. (3) The Moderator of the call was Jas. Scott. (4) The salary was three hundred dollars (per annum) in half yearly payments regularly. (5) The Elders signing same were John Hagy and Francis H. Latch, the Deacon was Valentine Keely. Mr. Beggs was ordained and installed on May 17, 1855.

It was as early as the February following that Mr. Beggs preached at the Mission then being formed at the Falls of Schuylkill, and almost immediately arrangements were made with him to supply them stately, and on the seventh day of November, 1856, in the old Academy Building, the Falls of Schuylkill Presbyterian Church was organized. In the year 1859, April 12, Mr. Beggs was called to that church for one-half his time and installed on the 28th of the same month.

The corner-stone of the Falls Church was laid September 7, 1867, and Mr. Beggs severed his connection with the Roxborough Church on the twenty-third day of April, 1868, having been pastor for nearly thirteen years.

The Falls "Weekly Forecast" says: "Dr. Beggs was elected Stated Clerk of the Second Presbytery of Philadelphia



John H. Harner.



Mary Roberts Harner, (Mrs. J. H. Harner.)

(old school), October 5, 1869. At the first meeting of the Presbytery of Philadelphia North, June 23, 1870, formed by the Synod of the Second Presbytery of Philadelphia (old school) and part of the Fourth Presbytery of Philadelphia (new school), Dr. Beggs was elected Stated Clerk. He resigned from this position April 22, 1891. In 1873 he was elected from the Presbyterian Church of this country to the General Assembly of Ireland, and delivered an address before that body at its meeting in Belfast. The honorary degree of Doctor of Divinity was conferred upon him in 1882 by Lafayette College, of which he was an alumnus, and the degree of LL. D., in 1893, by Washington College in Tennessee.

"It was also the desire of Dr. Beggs to have a new house of worship take the place of the present building before he finished his labors at the Falls, but it was not to be. In the latter part of the eighties his nervous system began to give way. His years were growing upon him, and as he realized that to labor longer was but to hasten the end, he retired from the pastorate of the

Falls of Schuylkill Church April 17, 1894. They reluctantly accepted his resignation and honored him until his death as the pastor emeritus of the church."

Dr. Beggs was succeeded as pastor of the Falls Presbyterian Church by Rev. Sherman H. Doyle, Ph.D., D.D., who, after a very successful pastorate, accepted a call to the Fourth Presbyterian Church of Philadelphia.

Dr. Beggs died Friday, April 14, 1899, a sufferer from paralysis, and on Monday morning, April 17, the Presbyterian Ministerial Association appointed a committee consisting of Rev. David Wills, D.D., Rev. Thomas Murphy, D.D., Rev. J. Mason Knox, D.D., Rev. W. W. McKinney, D.D., Rev. Robert Hunter, D. D., and Rev. Andrew Culver to attend the funeral of Dr. Beggs and to prepare a minute on his life work. That minute closed with the following words:

"Rev. Joseph Beggs, D.D., LL.D., was often honored with a seat in the higher courts of the church. He was Treasurer of our Ministerial Association for a number of years. \* \* \* A few salient points of character remain to be considered.

"Dr. Beggs possessed a strong and commanding physique with large resources of reserved power which he sedulously employed in the prosecution of his chosen calling. He was endowed with a vigorous and capacious intellect, representing a remarkably sound judgment and a clear, logical faculty to discriminate between truth and error. \* \* \*

"The patient illness and peaceful death of this eminent servant of God are not simply a panegyric on the power of the Gospel, but also a certain pledge of the eternal rewards reserved in heaven for all the true witnesses of Jesus."

Dr. Beggs was Corresponding Secretary of the Trustees of the General Assembly from 1886 until his resignation of the office on account of increasing infirmities in 1898, and from 1888 until 1898 he was the only one of the five officers who was a minister.

It might be of interest to say in closing this sketch that Dr. Beggs united with the Second Presbyterian Church of Dunganon, Ireland, at the age of sixteen years. It is believed he had a hard time to carry out his cherished plan. His father disinherited him for entering the ministry, but he persevered and by teaching and receiving five hundred dollars from the Board

of Education he was enabled to carry it out. His lofty character is illustrated in the clause in his will (as well as in the will of Mrs. Beggs), which secured the repayment to the Board of Education of the amount granted him without expectation of return.

### Mrs. Joseph Beggs.

Mary Joline, wife of Rev. Joseph Beggs, was descended from the Huguenots, Andre and Madeleine (Poupin) Jolin, who emigrated from Saint Palais, France, in 1686, and were members of the French Church in New York in 1688. Through a paternal great-grandmother, Jannetje van Dyck, whose ancestors came from Holland in 1652, she was descended from Jan van Dyck and Garritje Bergen. Garritje Bergen was the great-granddaughter of Hans Hansen and Sarah (Rapalie) Bergen, and was born June 9, 1625, at Albany, the first-born Christian daughter in New Netherland. Her father was a Walloon, from the confines of France and Belgium, whose family fled to Holland after the St. Bartholomew massacre, and thence sailed for America, and settling on Long Island at the Waal-bogt or Walloon's Bay,



Thomas Dixon.



Mary Dixon, (Mrs. Thomas Dixon.)

became the father of that settlement. Through a maternal great-grandmother, Mrs. Beggs was descended from Rachel Wetherill, of Wales.

Miss Joline, when married to Rev. Beggs, was a resident of Princeton, N. J., where her two sisters, Margaret D and Cath-



arine D. Joline, the only surviving members of the family, still reside. The names of her five brothers were John, Wm. Alexander, Ashbel Green, Charles Oliver and Henry Billings.

Mr. R. R. Shronk, reporter for the "Ledger" and "Chronicle and Advertiser" of the Falls, says: "For the nearly forty years during which Mrs. Beggs resided here, few women ever obtained wider popularity or lived a more consecrated life."

Mrs. Beggs died at her home, 224 West Rittenhouse street, Germantown, January 13, 1901.

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### Pastorate of Rev. Charles H. Ewing.

November 8, 1868, to August 29, 1870.

At a congregational meeting held August 4, 1868, of which Rev. Mr. Owen of Chestnut Hill, was the Moderator, a unanimous call was made out for the pastoral services of Rev. Charles H. Ewing, of the Eastburn Mariners' Church, Philadelphia. The call was presented to Presbytery, in Doylestown, on September 30, and on its being accepted by Mr. Ewing, a committee was appointed to install him as pastor of the Roxborough Church, and the installation took place on Sabbath afternoon, November 8, 1868.

Mr. Ewing's connection with our church continued only until August 29, 1870, when Presbytery granted him permission to resign the charge. During his ministry the following members were received into church communion:

Mrs. Charles H. Ewing  
Ellen S. Ewing  
Lucy E. N. Ewing  
James McKenzie  
Mrs. Amanda Rex  
Charles H. Thomson

Reuben Layre  
Ephraim Rex  
Lydia A. Streeper  
Henry D. Coler  
Jane Culbertson  
Benj. P. McManus

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### Rev. Charles Henry Ewing,

son of Samuel E. and Eliza Ewing, was born in Philadelphia, June 24, 1818. He studied for two years in the University, but his health failing, he left that institution in his junior year—1836. He entered Princeton Seminary in 1838 and spent one year in study there; was licensed by the Philadelphia Classis of the Reformed Church in June, 1840, and was ordained by the

same body in January, 1842. He labored in the ministry at Pleasantville, Pa., Geneva, N. Y., Annapolis, Md., Baltimore, Md., Cape May, N. J., 1842 to 1854.

He then removed to Philadelphia, where he ministered to the Princeton Church (of which Rev. J. Addison Henry, now Moderator of the General Assembly, is pastor.) until March,



James R. Lownes.



Euphemia M. Lownes. (Mrs. J. R. Lownes.)

1860; was pastor of the Eastburn Mariners' Church, 1860-65; of Roxborough Presbyterian Church from November 8, 1868, until August 29, 1870; pastor of Ridley Church, Delaware county, Pa., 1870-76. This was his last pastoral charge, although he continued to preach as he had opportunity in the churches of Philadelphia and vicinity.

He was an earnest, Biblical preacher, a faithful, methodical pastor, and a devoted Christian. An incident of his pastorate in Roxborough has been related to the writer, and reveals the tactful, kindly spirit of this servant of God. On that occasion Mr. Ewing was visiting a family connected with the church, who lived at a considerable distance. It was his custom on pastoral visits to spend a few moments in worship with the household he was visiting. Therefore, after some time spent in social conversation, he glanced around the room where they were sitting, but not seeing a copy of the Bible, he leaned back in his chair, closed his eyes, and devoutly repeated one of David's trustful psalms, after which he fervently commended the house-



hold to the care of his and their Heavenly Father. This occurred shortly after Mr. Ewing came to Roxborough, and the family were almost entire strangers to him, but the delicacy which led him to recite the psalm instead of asking for a Bible (which it was possible might not have been at hand), made a lasting impression on those who were present, and they were sincerely sorry when he severed his connection with Roxborough Church.

He resided in Philadelphia from 1880 until the time of his death, which was caused by pneumonia after a few days' illness, March 15, 1885.

Mr. Ewing was born where the Drexel Building now stands, and he died at the home of his uncle, Daniel H. Emerson, 728 Pine street. Mr. Ewing's grandfather was Rev. John Ewing, who was at one time pastor of the First Presbyterian Church of Philadelphia (Washington Square), and afterwards was Provost of the University of Pennsylvania.



Edward Struse.



Mary J. Struse, (Mrs. Edward Struse.)

### Mrs. Charles H. Ewing,

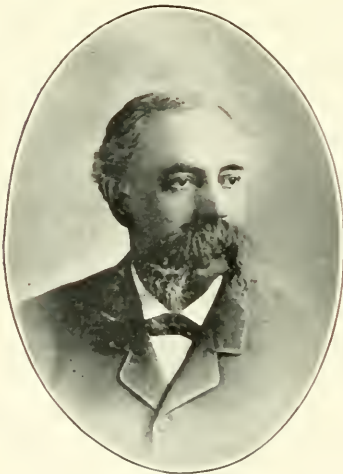
née Charlotte Elizabeth Page, was married to Mr. Ewing in Washington City in the autumn of 1845, when she was about 25 years of age. As her picture indicates, she was possessed of a sweet disposition. Her husband said of her: "She is as pure as the angels of heaven." She died three years before Mr. Ewing, after an illness from a bronchial affection which had continued for eighteen months.

One son and two daughters survive Mr. and Mrs. Ewing. One of the daughters (Miss Mary) was married to Consul Guzman, from Nicaragua, whose father was at one time President of that country. The other daughter married Mr. Hortell, and now resides at the Forrest Home, Holmesburg, Philadelphia.

### Pastorate of Rev. Samuel Phillips.

March 19, 1871, to May 5, 1878.

The records contain no minutes of the meeting which extended the call to the next pastor of this church, but on March 19, 1871, Rev. Samuel Phillips, from the First English Reformed



Andrew B. Detwiler.



M. Agnes Detwiler. (Mrs. A. B. Detwiler.)

Church, Baltimore, Md., was installed as pastor of Roxborough Presbyterian Church, and during his pastorate of a little over seven years the church became imbued with a spirit of activity and progress which it had not known in any previous portion of its history. Mr. Phillips, as I remember him, was most energetic, and the idea of failure in anything which he undertook never seemed to enter into his calculations. He never cared to look after his "line of retreat," declaring there would be no need of such a line. He was the first pastor of this church with whom I was intimately acquainted, and, as he has gone to his reward, perhaps I may be pardoned for speaking more fully of him and his services than of those who preceded him, or of his successors who are still active in the work of the Master.

At the first Sacramental occasion under the pastorate of Mr. Philips, on April 2, 1871, eighteen persons were received into membership, five being on profession of their faith. On March 3, 1872, after a revival service lasting for two weeks, twenty-two



Charles O. Struse.



Chrissie Struse, (Mrs. Chas. O. Struse.)

persons were received into the church on profession of their faith.

On March 28, 1872, Messrs. Peter Streeper and Michael Blynn were elected to the office of Ruling Elders. They were ordained and installed by the Pastor on April 7, 1872.

Early in his ministry he set himself to develop the talents which he persisted were lying dormant in the church and school. To this end he organized what was called the Young People's Association, a sort of literary and Christian association combined. Having an unlimited capacity for work himself, and being willing to work, he was determined to make others able to work, and to make them work. And he did it, too. It was not all easy sailing. There was a good deal of backing and filling on the part of those whom he would benefit, but I am sure there are many of our people who would be willing to testify that they are greatly indebted to Mr. Philips for the efforts which he made in their behalf during the years which the Association existed.

During 1873 and the early part of 1874 the church building was remodeled. The old building was a very plain and unpretentious edifice, although the walls were sound and it was large enough for our needs. Nevertheless, our people became imbued

with the belief that it was not what it should be as a house where we should assemble to publicly worship the Lord of Heaven and Earth. When the idea of improving the appearance of the building had been once planted in the minds of the people, it grew rapidly, and soon the decision was reached, "Let us rise up and build."

The audience room of the old church was reached by means of a flight of stone steps on the outside (there was no tower). Inside this was a broad aisle in the middle of the room, with a double row of pews on either side, there being a narrow passage-way next each of the side walls. Over the door and across the front end of the building there was a gallery. The pulpit was on a platform elevated about 30 inches above the floor. All the windows were square-topped and filled with small sized panes of glass. The wood-work was mostly painted white, as were the walls. The pews were provided with doors, but were guiltless of cushions. About one-third of the way from the door on the south side of the room was a large stove, with its pipe reaching up near to the ceiling; its counterpart on the north side of the room was placed about one-third of the distance from the



Absalom Loyle.



Mary A. Loyle, (Mrs. Absalom Loyle.)

near wall. A small chandelier depended from the ceiling in the centre of the room, and other lights were placed around the walls. The pulpit, large and roomy, was the richest looking thing in the room. The only ornamentation was the plaster moulding near the ceiling and some panel work on the front of

the gallery. To the eyes of the twentieth century the interior of the old church would look bare and desolate, yet there were many in Roxborough who loved that room.

The lecture room occupied about two-thirds of the basement, a stone wall dividing it from another room which had at one time been used for a public school, later was used as a lumber room, and early in Mr. Philips' ministry was fitted up and furnished for the use of the Young People's Literary Association of the church.

The changes made in the main room of the church were the



C. Ferd. Hoffmann.



Margaret Hoffmann, (Mrs. C. F. Hoffmann.)

removal of the gallery, the rearrangement of the pews, making two aisles instead of three, changing the form of the windows and substituting colored for the plain glass, lowering the pulpit platform, abolishing the unsightly stoves, and introducing gas lighting. The floor was renewed (but the old joists were found solid), the walls were replastered and painted, new pews were put in, and all the wood-work grained. The pulpit furniture was a gift from Mrs. Pennypacker.

Unfortunately little material change was made in the lecture room, aside from changing the form of the windows, renewing the flooring, painting the wood-work, and substituting portable heaters for the old stoves. The room always had been low, and it has often been regretted that when the changes were being made, an effort was not made to remedy the defect by raising the audience room floor at least twelve inches.



On the outside the tower and spire were added, a bell weighing about 750 pounds was placed in the tower, the walls of the building were replastered, and the wood-work was repainted.

The work was placed in the hands of Messrs. Josiah and



William F. Bisbing.



Debora Bisbing, (Mrs. Wm. F. Bisbing.)

Joseph Bickings, and the alterations were completed in the following Spring, the church being reconsecrated to the worship of God May 10, 1874. The entire cost of the improvements was \$6,058.

Elders Peter Streeper and Michael Blynn, having removed beyond the limits of the congregation, on May 25, 1874, Henry D. Coler, Ephraim Rex and Henry C. McMannus were elected to the Eldership and ordained and installed June 7 following.

In the year 1875 the church lost two valuable members, Elder Ephraim Rex was killed while at work in the paper mill at Lafayette, on February 5th, and Mr. James T. Nicholas, for a long time one of the most able Trustees of the church, was killed in his harvest field on July 16th.

To fill the vacancies in the Session caused by the death of Elder Rex and the growing feebleness of Elder Keely, a congregational meeting, on January 4, 1877, elected Robert Corbit and James R. Lowmes to the Eldership, and they were ordained and installed on January 14th.

At a meeting of Session on February 4, 1877, after a discussion of the question, "How to Most Effectually Secure the

Conversion of our Young People," it was decided to hold a special service in behalf of the young people. These services were blessed with wonderful results, and on March 30 twenty-six young people were admitted to church membership on profession of their faith.

About this time an earnest request came from a number of Presbyterians residing in Lower Roxborough, asking that a preaching service might be held by the Pastor of Roxborough Church in that vicinity. The Pastor was asked to examine into the matter and report upon the advisability of complying with the request. Several services were held in Lyceum Hall, and a resolution of Session on February 3, 1878, authorized the Pastor, with the cordial approval of the Session, to inaugurate a regular Sunday afternoon service at that point, if he deemed it expedient to do so.

This work was undertaken at the request of a number of persons, members of the Manayunk Presbyterian Church (and others), who found it inconvenient to attend services in Manayunk. (This was before the street car lines made the connection between Manayunk and Roxborough so close as it is to-



William W. McFadden.



Mary McFadden. (Mrs. Wm W. McFadden.)

day.) A large number of these people secured letters from the Manayunk Church and placed them in Roxborough Church, worshiping here with us on Sabbath morning or evening and attending the services in Lyceum Hall in the afternoon. The success of the new enterprise soon exceeded the anticipations of

the originators of the movement. Many who did not formally identify themselves with Roxborough Church attended the services in Lyceum Hall and the Leverington Presbyterian Church was organized May 9, 1878.

Mr. Philips having received a call to become the pastor of



Mrs. Eliza J. McFadden.



Miss Sadie A. McFadden, (Church Organist.)

the new congregation, tendered his resignation as pastor of Roxborough Church at a joint meeting of the Session and Board of Trustees, held in the lecture room on May 23d. and in accordance with his request, his relation with this church was dissolved by Presbytery at its meeting on June 3d following.

During the ministry of Mr. Philips the following members were received into the church:

John H. Harner  
 Charles Steele  
 Jerome Williams  
 Mary M. Williams  
 Rebecca Philips  
 R. Lillie G. Philips  
 Isabel H. Bunting  
 Angela C. Brenchley  
 Henry R. Bickings  
 Sallie Robinson  
 Sarah D. Crawford  
 Annie M. Keely  
 Ellie Keely  
 Margaret S. Cartwright  
 Annie J. H. Rinehart  
 Euphemia M. Bisbing  
 Joseph L. Rex  
 Lueretia A. Johnson

Ellen Layre  
 Margaret Freck  
 Francis M. Been  
 Marian C. Blynn  
 William Culp  
 William McFadden  
 Mary McFadden  
 Deborah A. Bisbing  
 Caroline Layre  
 Susan Heily  
 William G. Hess  
 William Robertson  
 Elizabeth Robertson  
 James R. Lownes  
 Euphemia M. Lownes  
 Margaret L. Bickings  
 Sarah May Detwiler  
 Mary Dixon



Henry D. Randall	Kate H. Detterer
Michael Blynn	Amanda J. Latch
Margaret A. Blynn	Alvin Strauss
Benjamin F. Foering	James R. Ramsay
Emaline Keely	Matilda Ramsay
Kate Fry	Sallie Ramsay
Benjamin Moyer	Annie L. Goodhand
Jacob K. Streeper	Mary J. Patton
Ellie Robinson	Emma A. Hofford
Lizzie G. Hayer	Eliza J. McFadden
Esther A. Been	James McKenzie
Mary E. Coler	Carrie Bauder
Margaret E. Neil	Mary A. Ellis
John Johnson	Horace A. Lightkep
William Detterer	F. Wesley Layre
Charles H. Layre	William H. Webster
Maggie Porter	Charles B. Kiel
Kate H. Detterer	Frank W. Tartar
William Staneruck	James K. Philips
Bernard K. Streeper	Mary E. Streeper
J. Thomas Dixon	Leonard C. Bisbing
James McKinzie	C. Ferdinand Hoffmann
Emanuel Aiman	Maggie Hoffmann
Thomas B. Blynn	William C. Todd, M. D.
Maria M. Butler	Carrie C. Hess
William P. Johnson	Mary Biekhart
Ellie A. Roumig	Annie M. Coler
Martha McGhie	M. Louisa Bieking
Ross R. Bunting, M. D.	Mary I. Bieking
Mary McFadden	Joseph E. Knous
Maria E. Bisbing	Ananias Utz
Lucy McManus	Mary E. Kiel
Andrew B. Detwiler	Josephus B. Jones
Martha A. Detwiler	William W. McFadden
James F. Nicholas	Melville K. Philips
Martha Paul	William J. Corbit
Charles M. Colladay	Eliza J. Brown
Susan Colladay	John D. Marker
Carrie Keely	Martha E. Marker
Esther Tait	John T. Foulkrod
Wm. Worthington Power	Hannah C. Foulkrod
Emaene Power	Amanda Lees
James P. Eddleman	Caddie F. Coler
Henry Blynn	James O. Lownes
Lydia J. Blynn	Sallie A. Lownes
Maggie G. Been	Mary L. Romig
Louisa M. Deginther	Edward L. Romig
Hannah M. McDowall	H. Annie Kiel
Sallie A. Bisbing	Carl H. Chamberlain
Samuel H. Nicholas	Ida J. Philips
James D. Vaughan	Amy J. Coler
Emily Vaughan	Howell C. Johnson
Mary L. Steele	Amos Bauder
Mary G. Rex	Absalom Loyle
Ella M. Streeper	Mary Swartz
George M. Keely	Hannah Fisher
Lydia Blynn	Annie E. Wise
William McKibbin	Lizzie Doak

The following were also examined and received by Mr. Philips at the Lyceum Hall, on May 5, 1878, and their names enrolled in our book, although their intention was to become members of Leverington Church upon its organization:

Mary Bickhart  
 Paul J. Bechtel  
 J. H. Briggs  
 Emma Briggs  
 Mary A. Beaver  
 George Beaver  
 Elizabeth Beaver

Amanda Broug  
 Joseph Robinson  
 William G. Caskey  
 Elizabeth Caskey  
 Lydia A. Nace  
 Susan Robinson

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### Dismissions to the Leverington Church.

At a meeting of the Session of Roxborough Presbyterian Church, held May 5, 1878, Letters of Dismission to the Leverington Presbyterian Church were granted to the following members of our church:

Francis H. Latch\*  
 Ross R. Bunting, M. D.  
 Isabel H. Bunting  
 Rebecca Philips  
 Ida J. Philips  
 Wm. C. Todd, M. D.  
 Andrew B. Detwiler  
 Martha A. Detwiler  
 May S. Detwiler  
 J. Kay Philips

Catharine A. Shuster  
 Emma Hofford  
 William G. Hess  
 Lillie G. Hamilton  
 Sallie H. Robinson  
 Anna M. Wright  
 Melville Philips  
 Lizzie Doak  
 Ann E. Hofford

\* Mr. Latch returned his certificate to Roxborough Church on June 9, 1878.

At that meeting of the Session of Roxborough Church it was resolved to hold a special meeting in Lyceum Hall on the evening of May 9, before the organization of the Leverington Presbyterian Church, for the purpose of receiving any further applications for membership, and to grant certificates to those wishing to join the new congregation. Therefore, on the evening of May 9, a special meeting of the Session was held, Rev. Samuel Philips presiding, at which certificates of dismission were granted to the following:

John J. Foulkrod  
 Anna K. Foukrod  
 Mary Biekhart  
 George Beaver  
 Mary A. Beaver  
 Elizabeth Beaver  
 P. J. Beehtel  
 D. L. Hewan  
 Ammie E. Wise  
 Amanda Lees  
 Cora M. Fitzgerald  
 Moses Farrell

Mary Farrell  
 John H. Briggs  
 Emma Briggs  
 William G. Caskey  
 Elizabeth Caskey  
 Lydia A. Nace  
 Enos Frantz  
 Louisa J. Frantz  
 Amanda C. Brong  
 Joseph Robinson\*  
 Susan Robinson\*

\* Mr. and Mrs. Robinson returned their certificates to Roxborough Church August 6, 1882.

Elder Peter Streeper died at his home in Norristown, Pa., on May 2, 1878. His name was the first one signed to the petition drawn up on August 2, 1836, for presentation to the Reformed Dutch Classis of Philadelphia, asking that a congregation of that Church should be organized in Upper Roxborough.



Rev. Samuel Philips.



Rebecca (Kay) Philips, (Mrs. Samuel Philips.)

### Rev. Samuel Philips,

was born near Hagerstown, Md., graduated from Mercersburg, and was a Reformed churchman, becoming a Presbyterian when he came to Roxborough Church. He lived at Chambersburg and Carlisle, Pa., was chaplain during the Civil War, was at one time professor at Dickinson College, Carlisle, and in Allentown.

Mr. Philips came to Roxborough from the First English Reformed Church of Baltimore, Md., being unanimously called to the Roxborough Presbyterian Church, there being a membership of 54 in the church; 62 were added during the first year. It was during the pastorate of Rev. Philips, April 28, 1873, that the



J. Oscar Lownes.



Hannah R. Lownes, (Mrs. J. Oscar Lownes.)

congregation decided to overhaul the church, and the contract was let to Josiah and Joseph Bickings for the sum of \$6,058.

Mr. Philips, in his historical sermon of July of the Centennial year, says: "The attendance is as large now as it has been any time during the present pastorate. The Sunday School is more flourishing than it has ever been. There were 122 members in the church and 131 in the Sunday School."

Mr. Philips was called to Roxborough Church in the fall of 1870. He began his labors in this church February 19, 1871; received into the Presbyterian denomination March 13, 1871, and was installed March 19, 1871. Rev. Dr. Grier preached the sermon; Rev. Dr. Owen delivered the charge to the pastor, and Rev. Mr. Schenck the charge to the people.

Mr. Philips continued until June 3, 1878, when he was called to the Leverington Presbyterian Church, which had grown up in Central Roxborough under his care and that of the Roxborough Presbyterian Church (being organized May 9, 1878).

## Mrs. Samuel Philips

was born in Bedford county, Pa. Her maiden name was Rebecca Kay. She was a direct descendant of John Kay, the first male child born in Philadelphia after the landing of Penn. He was born in a cave and Penn gave him land near Race street. He was always called the "First Born." Mrs. Philips was a graduate of Lititz.

## Pastorate of Rev. William A. Patton.

October 22, 1878, to April 7, 1881.

After the resignation of Mr. Philips, Roxborough Church again solicited the kindly aid and counsel of Rev. Dr. Owen, of Chestnut Hill, and he acted as Moderator of the Session until September 12, 1878, when he presided over a congregational meeting at which a unanimous call was made out for the pastoral services of Rev. William A. Patton. This call was prosecuted at a meeting of Presbytery, held at Newtown, October 9, 1878. It was accepted by Mr. Patton, and Tuesday afternoon,



Rev. Wm. A. Patton, D. D.



Mary E. Patton, (Mrs. W. A. Patton.)

October 22, was appointed as the date of his ordination and installation.

This being Mr. Patton's first charge, Presbytery directed that his examination and ordination to the ministry should take

place in Roxborough Church, and on the day appointed (October 22) the solemn and impressive services took place in the presence of a large audience.

Mr. Patton entered at once upon his work, bringing to it an earnestness and zeal the effects of which were almost immediately apparent in a largely increased attendance at the church services and also in the Sabbath School. In the school he at once became a leader, loved and respected by all, and it was under his guidance that our school reached its highest numbers in membership. He worked in and with the school, imbuing it with much of his own spirit of determination and progress. One instance will illustrate this: Up to his time the



Horace McMaster.



Mamie A. McMaster, (Mrs. H. McMaster.)

basement of the church had been divided into two rooms, a stone wall, through which there was one doorway, cutting off about one-third of the space. As the school increased in numbers the accommodations in the main room became very crowded. Relief was sought by having the Pastor's Bible Class retire to the audience room of the church while the Young Ladies' Bible Class took possession of the room in the rear of the basement. This plan was soon found objectionable, because it destroyed the unity of the school. Then the possibility of removing the wall and making three class rooms in the rear of the basement was suggested by Mr. Patton. At first the suggestion was somewhat opposed, as it was feared the removal of the wall would "weak-



en the building." However, the school asked the Board of Trustees for permission to make the change, at the school's expense. The request being granted, Mr. Patton gathered a number of the young men who had become regular attendants in his class and at the school, and one evening they all met in the lecture room, provided with picks, crowbars, shovels and wheelbarrows, and before they departed the stone wall had all been carried out under the horse sheds. One of the participants afterwards told me that only one stone at each end of the wall had been built into the side walls of the church, so there was an end to the fear that its removal would "weaken" the building. Carpenters were then employed, and three class rooms, with



Interior View of Roxborough Presbyterian Church.

folding doors and glass partitions took the place of the old "Association Room."

A pleasant memory of Mr. Patton's ministry is the celebration of the Twenty-sixth Anniversary of the Church, April 19, 1880. That, I believe, was the first occasion in which the congregation formally showed any interest in the previous history of the church, and Mr. Patton's review of the story was listened to with much interest.

The pastorate of Mr. Patton only covered about two and a half years, he tendering his resignation early in April, 1881, and his connection with this church was dissolved by Presbytery the same month.



The following were admitted to membership in our church during the ministry of Mr. Patton:

Julia A. Davidson  
 Francella Hoffner  
 Katharine C. Hoffman  
 Mary Hooplitz  
 Annie C. Knous

Herbert E. Lownes  
 Emma L. Marks  
 Edward Rex  
 Mrs. W. A. Patton  
 Susie L. Streeper

### Rev. William A. Patton, D. D.,

was ordained and installed pastor of the Roxborough Church October 22, 1878, and continued until April 7, 1881. He was then called to the Doylestown Church, where he remained for nine years, his ministry being greatly blessed.

In 1890 Mr. Patton was called to Wayne, Pa., a beautiful suburb, where he has labored for fourteen years.

Mr. Patton received the honorary degree of D.D. in October, 1890.

He is a Trustee of Lafayette College, of Pennsylvania Military College, and of the Presbyterian Hospital.



William A. Reid.



Eliza T. Reid, (Mrs William A. Reid.)

He has been Moderator of the Presbytery of Philadelphia North and of the Presbytery of Chester, and has been several times a Commissioner to the General Assembly.

Dr. Patton graduated from Union Theological Seminary, New York, Class of 1877.

## Pastorate of Rev. William E. Westervelt.

November 30, 1881, to October 30, 1886.

On the dissolution of the pastoral relation between Mr. Patton and Roxborough Church, Presbytery appointed Rev. Charles E. Burns, of the Manayunk Presbyterian Church, to act as Moderator of our Session until another pastor should be chosen. This appointment he faithfully complied with, meeting the Elders at different times and assisting them with his earnest



Rev. William E. Westervelt.



Emmeline L. J. Westervelt,  
(Mrs. Wm. E. Westervelt.)

counsel and kindly encouragement. On September 8, 1881, a congregational meeting was held for the purpose of choosing a pastor should the way be clear. Mr. Burns presided at that meeting. However, our people were not yet ready to make a choice, and the meeting was adjourned until September 29.

At the adjourned meeting of the congregation, on September 29, 1881, Rev. Charles E. Burns, Chairman, a unanimous call was made for the pastoral services of Rev. William E. Westervelt, of Chesapeake City, Md. This call was prosecuted at the meeting of Presbytery, held at Pottstown, on November 7, and being accepted by Mr. Westervelt, he was duly installed as pastor of our church on the evening of November 30, 1881.

This relation continued for five years, and during that time Mr. Westervelt found a warm place in the hearts of many of our people. He was an earnest worker while with us, never sparing

himself when there was an opportunity to render a service for any of our people or a work to do for the Master. During a part of the time he was our pastor, at the request of Presbytery, he consented to preach in the Flourentown Church twice a month on Sabbath afternoons.

Early in Mr. Westervelt's ministry the church was called on to mourn the loss of an able and well-loved member of the Session. Elder James R. Lownes was fatally injured by a falling wall and died November 1, 1882. His loss was deeply felt by pastor and people. His place was not filled until two years afterwards, November 26, 1884, when William W. McFadden was chosen to fill the vacancy.

On September 3, 1886, Mr. Westervelt notified the Session of his desire to have the congregation unite with him in asking Presbytery to dissolve the relation between him and this church, the dissolution to take effect October 31, 1886, at which time he would have completed five years in his service to us.

This request was granted by Presbytery, and Rev. J. W. Kirk, of Leverington Church, was appointed to act as Moderator of our Session during the vacancy in our pulpit.

Members received during the ministry of Mr. Westervelt :

Gustavus A. Bisler	Susan Robinson
Emma V. Bisler	Charles C. Stewart
Anna Brey	Fanny A. Stewart
Samuel Faust	John Stewart
Charles H. Hart	Margaret Stewart
Jessie Halleigh	Emma W. Tease
Florence E. Hoffman	James Tease
Elizabeth Houplitz	Mary J. Tease
Mary E. Lownes	Samuel Tease
Harriet P. Ludy	Isabella Wilson
Mary A. Ludy	John Wilson
Sarah A. McFadden	Margaret Wilson
Charles S. Patton	Mary J. Wilson
Lizzie Patton	Oliver Wilson
John B. Rex	Robert Wilson
Joseph Robinson	E. Marcia Westervelt

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### Rev. William E. Westervelt.

The ancestor of Rev. William Ellison Westervelt, Lubbert Lubbertson Van Westervelt, came from Meppel Province, Dreuth, Holland, April, 1662. The subject of this sketch was born at Paterson, N. J., January 17, 1829. His preparatory and classical studies were pursued in Paterson, N. J., and in Johns-

town, N. Y., with his brother, Rev. John P. Westervelt. He graduated in Princeton Seminary in 1857 in a class of thirty-one students. He was a Home Missionary at Windham, Conn., 1857; licensed by the Presbytery of Passaic April, 1857, and or-



Levi Day.



Margaret Day, (Mrs. Levi Day.)

dained and installed by the Presbytery of Newtown, April 15, 1858, as pastor of the church at Bloomsbury, N. J., pastor at Bloomsbury, N. J., '58 to '61; stated supply First Church, Burlington, Iowa, '61-'64; Chaplain U. S. Christian Commission, '64; pastor New Hamburg, N. Y., '70-'76; stated supply Millerton, N. Y., '77-79; U. S. Census Department, N. Y. City, '80; pastor at Roxborough, Philadelphia, Pa., November 30, 1881, to October 30, 1886; stated supply Presbytery Philadelphia North, '86-'87; stated supply Elm Avenue Mission, Philadelphia, '87-'89; pastor Windham, N. H., '90-'95; Philadelphia, '95; as an evangelist Norwood, N. J., '96-1900.

From "Burhan's Genealogy" (his ancestors) we select a few passages, as follows:

"The Elders in the Roxborough Church were faithful men and loved their church; the Scotch element made itself felt in all departments."

"The Ladies' Society nobly lent their aid; a spirit of consecration held all hearts in close touch."

"At Windham came the great sorrow of his life, the death of his precious child Marcia of twenty-one years. She saw the deep anguish of his soul and in his encircling arms with her lips

pressed to his, her dying words were, 'Papa, go on with your work,' and with these treasured words he pressed forward, a broken man from this time, but the spiritual waxed greater as the physical weakened."

"January 16, 1900, he preached his last sermon, a missionary one. Two months later, Saturday evening, March 10, Mr. Westervelt passed peacefully away. Mr. Westervelt was sent twice to the General Assembly, first from Burlington, Ia., second from Millerton, N. Y., and was moderator of the Presbytery of North River, N. Y.

"Mr. Westervelt was twice married: First, August 26, 1857, in Morristown, N. J., to Mrs. Martha Ann (Sanders) Dayton; second, December 17, 1867, in Princeton, N. J., to Miss Emmeline Lane Jeroloman, who survives him with two children (a son and daughter) of his first wife."

Rev. J. L. Scott, D. D., in the Presbyterian Journal, Philadelphia, at his death writes: "Mr. Westervelt will be remembered by many Philadelphians as formerly a pastor at Roxborough. We first met him years ago in our early ministry, on the banks of the Hudson. We were near neighbors, and our lives merged into a mutual friendship more lasting than time.



Miss Bertha Christie, (Church Organist)



Miss M. E. McManus, (S. S. Organist.)

He was not a great preacher, as the world interprets greatness; he was more than that. To hear him preach was to know the man. Incapable of unkindness, and forgiving as a child. Such men do not die. They pass through the dusky night into the eternal day."



**Mrs. William E. Westervelt.**

Emmeline Lane Jeroloman Westervelt was born in the historic County of Somerset, New Jersey—a great-granddaughter of Captain Stephen Hunt of the Revolution, and granddaughter of Margaret Hunt and Jacob Longstreet Van Daren.



Rev. Charles A. Oliver.



W. Bigler Bisbing.

In her early childhood she lost her mother, and soon after this sad event her father, John Jeroloman, removed to Princeton, N. J. Here she met and was married to Rev. Wm. E. Westervelt, December 17, 1867. Through her grandfather, Nicholas Jeroloman, she was related to her husband—her grandmother, Elizabeth Jessup Jeroloman, came of the blending of French and English, a French father and an English mother. From this Huguenot-Holland blood came her paternal ancestors.

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**Pastorate of Rev. Charles A. Oliver.**

May 12, 1887, to December 7, 1890.

For nearly four months the Session, with the aid of Rev. J. W. Kirk, of the Leverington Church, kept our pulpit regularly supplied, but early in February, 1887, our people again expressed a desire to have a settled pastor, and a congregational meeting was called to forward this desire on the evening of February 24.

Mr. Kirk was the Moderator of this meeting, and after an earnest address from him on the object of the meeting an election was held, and as a result a unanimous call was made out for the pastoral services of Mr. Charles A. Oliver, of Princeton Theological Seminary.

The call was placed in the hands of Mr. Kirk and was prosecuted at the meeting of Presbytery on April 19, where Mr. Oliver signified his acceptance of it, and he was installed pastor of Roxborough Church on May 12, 1887.



A. Calvin Hart.  
Installed Elder Aug. 3, 1892.



Mary I. Hart,  
(Mrs. A. C. Hart.)

On August 2, 1888, the congregation was again called upon to mourn the loss of a loved and respected officer. Elder Henry D. Coler died on that day after a brief illness, much to the sorrow of our people.

To fill the vacancy thus caused in our Session, a congregational meeting was called for the evening of October 4, when J. Oscar Lownes and Samuel Faust were elected to the Eldership. They were ordained and installed in their office October 21.

It was under the management and guidance of Mr. Oliver that the church issued the first series of "Our Messenger," a four-page monthly publication devoted to the interests of the church, which was continued about one year.

Mr. Oliver remained with us until December 7, 1890, going from us to his present charge in York, Pa. All who remember



his connection with Roxborough Church remember him as exceedingly zealous in his work, letting no opportunity, wherein he might win souls for the Master or advance the interests of Roxborough Church, pass unimproved. The Sessional Records show that during his pastorate of three and a half years forty-eight meetings of the Session were held..

#### Members Received During Mr. Oliver's Pastorate.

Blanche Barr	Henry D. Coler, Jr.
Sallie Barr	Maggie Colhoun
George W. Barr	Alice M. Dager
Eliza A. Bickings	Harry W. Dager
Kate D. Bickings	Emma Dager
W. Bigler Bisbing	Charles Evans
Lizzie Bisbing	George Fratt
Anna Bolton	Clara Jerram
John Bolton	Clara H. Layre
Joseph F. Haines	Edward Ludy
George Hansell	William Marlin
William H. Hansell	Margaret M. Mattis
A. Calvin Hart	G. Wash. Moyer
Clara J. Hart	Miriam Moyer
Elizabeth Hendren	Benj. P. McManus
William J. Hendren	Annie L. McManus
Sallie Hendren	Mary Miller
Emily Jerram	Lizzie Neamy
Emma C. Oliver	Addie L. Silvey
Hannah Reiminger	David Steele, Jr.
Charles Rex	Charles Snyder
Carrie Robinson	Mary Still
Ida Robinson	Hannah Webster
Joseph Robinson	George Williams
Mary Robinson	Flora Williams
Harry D. Sheetz	Robert F. Williams
Ella Schuster	Jane Wilson
Sallie Bolton	Mary J. Wilson
Benjamin Brey	Robert Wilson
Kate Brey	Thomas Wilson
Gertrude N. Coler	

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### Rev. Charles A. Oliver

was born in Baltimore, Md., but moved to Philadelphia when but a child. His education was received at the University of Pennsylvania and Princeton Theological Seminary. His first pastorate was at Upper Roxborough, Philadelphia, from May 12, 1887, to December 7, 1890, when he took charge of the Westminster Presbyterian Church at York, Pa., where he still works. In the twelve years of his pastorate at York his church membership has grown from 55 to 220. He has been actively identified with Christian Endeavor work for years, and helped

to manage the evangelistic meetings at the Boston C. E. Convention in 1896, when 20,000 people heard the Gospel in factory meetings. He has managed the same work for Pennsylvania C. E. State Conventions since 1894.

For nearly two years he has had charge of our normal work, and his report at the Franklin Convention was the best the Department has ever made.—[From "The Pennsylvania Herald," February, 1903.]

### Rev. John R. Sanson's Pastorate.

May 5, 1891, to November 25, 1895.

Presbytery, at the request of our Session, again appointed Rev. J. W. Kirk, of Leverington Church, to counsel and assist our Elders while our pulpit should remain vacant. A congregational meeting was called for the evening of December 23, as



Rev. John R. Sanson.



Mrs. S. E. Sanson.

it was thought that possibly a pastor might be chosen at that time. Mr. Kirk was Moderator of the meeting, but the congregation decided by a vote of 18 to 7 that the time had not arrived for such action.

On February 1, 1891, the communion service was conducted by Rev. John R. Sanson, of Martinsburg, Pa. He had been asked especially to come to us and conduct this service, our Session

not desiring to have him considered as a candidate for the vacant pulpit, and when his coming was announced on the preceding Sabbath, it was so stated.

But the solemn and beautiful manner in which he conducted the simple memorial service of the love of our Saviour,



Wm. J. Hendren.



Sarah E. Hendren, (Mrs. Wm. J. Hendren.)

and the tenderness with which he spoke of the greatness of that love, went directly to the hearts of our people, and at the close of the services, the Elders were besieged with the questions, "Is he a candidate?" "Could we get him to come before us as a candidate?" These questions being submitted to Mr. Sanson, he consented to come to us a second time, and after this second hearing there was no question as to what was the desire of our people.

Accordingly, a congregational meeting was called for the evening of February 12, at which Mr. Kirk presided. Of the 44 votes cast at this meeting, 40 were for Mr. Sanson, and of the four others two were blanks. The call was then made unanimous, and the Secretary was directed to communicate the action of the meeting to Mr. Sanson.

The call made out at this meeting was prosecuted at the session of Presbytery held at Norristown on April 21, 1891, and Mr. Sanson was installed as our pastor May 5, following, and he remained with us about four and a half years, until November 25, 1895.

At the first meeting of the Session after the installation of the new pastor, Mr. Sanson suggested a plan by which the church should contribute on specified days to each of the Boards of the Church. The plan was adopted by the Session, and it has now been in operation for thirteen years. This initial action was characteristic of the man, and during the entire time he was our pastor Mr. Sanson labored earnestly to bring our people up to the full measure of their duties and privileges.

At once he took an active part in the labors of the Sunday School, in which Mrs. Sanson also took her place as teacher of the Infant Class. Both Mr. and Mrs. Sanson soon found their



Wm. R. Hendren



Mrs. Wm. R. Hendren.

way to the hearts of teachers and pupils, and under their lead and encouragement the School was much blessed and many of its members were admitted to full membership in the church.

Early in Mr. Sanson's ministry he was invited to be present at the dedication of the Shawmont Union Mission Chapel, a movement which had been originated by Mrs. Catharine Lemmon, the widow of a Methodist Episcopal clergyman who had resided for some time at Shawmont and had opened her house to gather the children of the neighborhood on Sunday afternoons. She labored in this good work for several years, and finally interested Mr. David Bentley, of Trinity M. E. Church, who co-operated with her, and on her removal took charge of the work. The result of their efforts was the purchase of a

small lot of ground and the erection of a stone chapel building for the use of the "Shawmont Union Mission and Sunday School." Mr. Sanson accepted the invitation to be present at the dedication, and in proof of his hearty interest in the movement, made a short address just before the close of the services



Samuel W. Miller.



Sarah A. Miller, (Mrs. Samuel W. Miller.)

which had a most beneficial effect on the size of the subscriptions which were then made to meet the deficiency in the building fund.

His interest in the Shawmont Chapel did not stop with the dedication of the building, but continued during all the time he was our pastor. He was present on every special occasion of the Mission and he also held frequent religious services in the building, for the convenience of our own people and others dwelling in that neighborhood. On a number of occasions the Sacrament of the Lord's Supper was observed in the Chapel building, Mr. Sanson conducting the services. He also carried forward a series of cottage prayer meetings at Lafayette.

Another movement in which Mr. Sanson took much interest was the organization of the Wissahickon Presbyterian Church, in 1894. The new congregation was an outgrowth of the First Presbyterian Church of Manayunk, but as a number of the members of Roxborough Church were living at Wissahickon, we also had an interest in the work. Mr. Sanson gave to it his hearty co-operation until the effort was crowned with success



and the Wissahickon Presbyterian Church was formally organized. Naturally, those of our members living in that neighborhood went into the movement, finally receiving letters of dismissal from our church for that purpose. The following members of Roxborough Church have been dismissed to the Wissahickon Church, some at its organization and others at various dates afterward:

Wm. W. McFadden	Mrs. Blanche Sprague
Mrs. Mary McFadden	William H. Brey
Mrs. E. J. McFadden	Miss Louisa Hawn
Miss Sarah A. McFadden	William Toms
Mrs. Katharine Peterson	Mrs. Wm. Toms
C. Ferd. Hoffmann	Miss Louisa Toms
Mrs. Maggie Hoffmann	

Towards the close of Mr. Sanson's ministry with us, the city authorities decided to use some of the ground attached to the church—that on which the parsonage stood, together with its garden—for the purpose of building a reservoir for the Water Department. Our people considered the price offered by the city too small. The sum offered was \$4,500, but as it was well understood that all the land attached to the church was



Herbert H. Bisbing.



G. Wash. Moyer.

intended to be finally included in the burial ground, and as for that purpose it was worth to us, at the price the burial lots were then selling for, fully \$8,000, the Trustees were instructed to contest the question. However, after a long legal battle, the case was decided against us, and we were only allowed \$3,000



with interest and the costs. This long contest brought us into much financial difficulty and was the cause of much sorrow to the church otherwise. It was several years before its effects were dissipated, but that good time finally came and our beloved church was again enabled to go forward.

### Members Received During Mr. Sanson's Pastorate:

Joseph H. Auman	Pierson Krouthamel
H. H. Boettger	Mrs. Pierson Krouthamel
Ella K. Boud	Laura Kephart
August Brosbie	Julia A. Lawrence
William J. Bisbing	Mary P. Layre
Nora A. Bolton	Katie I. Lehman
David C. Bolton	Blanche Lawrence
William H. Brey	Mary E. McManus
Mrs. John Cutuair	Milton S. Markley
Dora S. Dittis	Mrs. J. T. McCloskey
Fred Dager	Harry Mower
Thomas Elliott	Ida V. Phillips
Mrs. Thos. Elliott	May Phillips
William A. Elliott	Ada Phillips
Mrs. Wm. A. Elliott	Mrs. James Ramsey
Charles W. Ellis	Mrs. Lewis Smick
Josephine Y. Emory	Mrs. J. R. Sanson
Jacob S. Fry	Kittie L. Sanson
Mrs. Jacob S. Fry	Katie Stewart
George Grenhart	Ellwood Sulzbach
Bertha Herman	William Toms
Louisa Hawn	Mrs. William Toms
Agnes D. Johnson	Louisa Toms
Israel James	Ella P. Woods

Mr. Harry W. Dager was elected to the Eldership April 18, 1894, and was ordained and installed by Mr. Sanson on the 22d of the same month.

Mr. Sanson resigned the pastorate of this church November 25, 1895, although he remained in Roxborough for some months longer, and he retained his interest in the church until his removal from the neighborhood.

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### Rev. John R. Sanson

was born of Scotch parents in the town of Florida, Montgomery Co., N. Y. He was educated in different schools and graduated from Union College in the city of Schenectady in 1865. Mr. Sanson then attended the United Presbyterian Seminary in

Xenia, Ohio, one year, and completed his theological course at Princeton Theological Seminary in 1868.

Mr. Sanson has served the following churches: Windsor, N. Y., as pastor-elect; Charlton, N. Y., as pastor; Riverton, N. J., as Stated Supply and pastor; Martinsburg, Pa., as pastor;



Albert L. Righter.



Gertrude L. Righter, (Mrs. A. L. Righter.)

Roxborough, Phila., as pastor, May 5, 1891, to November 25, 1895; Morrisville, Pa., as pastor.

Mr. Sanson now resides at Belle Mead, N. J., and is supplying the Reformed Church at Griggstown as pastor in charge. He was licensed by the Presbytery of New Brunswick, April 18, 1867, and was ordained by the Presbytery of Albany, June 10, 1868.

It was in the year 1868, on October 7, that Mr. Sanson was married to Miss Emma R. Morrow, of Ohio. Mrs. Sanson died December 30, 1873. There was one daughter by this marriage. That daughter is Miss Kittie Sanson, a progressive and successful teacher.

On November 4, 1875, Mr. Sanson was again married, to Miss S. E. Callaghan, of Charlton, N. Y., by whom one son was born, who died January 14, 1895.

Rev. Sanson was a reasoner, a scholar, and a preacher of ability, and had the power to portray very clearly the dying love of Christ for sinners. He occasionally calls upon his Roxborough friends.

## Mrs. John R. Sanson.

Miss S. E. Callaghan was born at Charlton, Saratoga Co., N. Y. She was educated at the Academy there, being organist of the church, when married to the pastor, Rev. John R. Sanson.

Mrs. Sanson was always interested in Sunday School work, and in nearly all the churches where her husband was pastor she has had charge of the Infant Department. She was also deeply interested in missions, and while at Riverton, N. J., had a large and interesting missionary society connected with her Sunday School class.

While Mrs. Sanson was connected with the Roxborough School she had charge of the Infant Department. Her special



Dr. Albert H. Matthews,  
Secretary of Sunday School.



Clarence M. James,  
President Y. P. S. C. E.

work was among the children, who always became thoroughly attached to her and whom she deeply loved.

Mrs. Sanson's knowledge of that great stand-by of Presbyterianism, "The Shorter Catechism," is something to be envied by her less energetic friends.

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## Rev. J. C. Harvey.

After the resignation of Mr. Sanson, our pulpit was occupied by Rev. J. C. Harvey until April, 1896. During this time Mr. Harvey frequently met and counselled with the Elders in

the interests of the church, proving himself a warm and faithful friend.

Mr. Harvey is now pastor of what was Calvary Chapel in Camden, N. J., the Mission having recently been organized into a church.

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### Rev. M. J. Duncan.

During the early summer of 1896 our pulpit was regularly supplied by a number of clergymen, the midweek meetings being conducted by the Elders. At the August communion the services were conducted by Rev. M. J. Duncan. Early in September the Elders, believing that the ministration of Mr. Duncan would be acceptable to our people, decided to ask him to occupy our pulpit for two or more months, subject to the approval of Presbytery.

On August 31 Elder Samuel Faust, who had been ill for nearly five months, was released from pain and entered into the presence of the Lord he had so consistently served during his connection with our church. Mr. Sanson and Mr. Harvey con-



Mrs. F. Wesley Layre,  
Vice-President of Aid Society



Miss M. L. Nicholas,  
Secretary of Aid Society.

ducted the funeral services on September 3, Mr. Sanson's text being the words, "Know ye not that a prince and a great man is fallen this day in Israel?" Mr. Faust had served as Elder for nearly eight years, during which time he was always found

faithful in every good word and work, and it was the general opinion of those who attended the funeral services that Mr. Sanson's eulogy of him as "a prince and a great man in Israel" was eminently fitting.

On December 23, 1896, a meeting of the congregation was held for the purpose of electing a pastor, should the way be clear. Rev. Dr. Beeber, of Norristown, was the moderator of this meeting. As the result a unanimous call was made for the pastoral services of Rev. M. F. Duncan. This call was duly presented to Presbytery, but for some reason no definite action was taken by that body for a long time, but Mr. Duncan continued to act



as our stated supply. At the meeting of Presbytery in Conshohocken, on November 9, 1897, Mr. Duncan requested that his papers be returned to him and the call returned to the church, which was done. Mr. Duncan's connection with Roxborough Church was terminated January 9, 1898.



It was during the time of Mr. Duncan's incumbency that the interior of the church was much beautified, and in this work he took a very active interest.

It was also during this time that the city authorities decided to open Lare street (now called Eva street) to Port Royal ave-



Jerome Williams,  
Choir Leader.



Mary M. Williams,  
(Mrs. Jerome Williams.)

ne. To do this, it was necessary for the city to take a part of our burial ground, in which a number of bodies had been interred. Fortunately for the church, the Board of Trustees found an active and efficient helper in Mr. William F. Dixon, at that time a Councilman from this ward. Through his counsel and by his assistance the negotiations were carried on successfully, and the Church received an award from the city which covered the cost of a lot bought from the Executors of Mr. Henry H. Houston, to be added to the burial grounds, also giving us a larger frontage on Ridge Avenue. The cost of making the necessary changes and improvements in the burial ground was also covered by this award. During the time these negotiations were in progress Mr. Dixon regularly attended the meetings of the Board of Trustees, advising and consulting with them as to the best interests of the church.



### Members Received by Mr. Duncan.

During the time Mr. Duncan supplied our pulpit the following new members were admitted to church fellowship:

Margaret Day	William Manton
Florence Davidson	Herman McMaster
Julia Elliott	Horace McMaster
Louisa E. Faustman	Benjamin Patton
Lydia Lafferty	Martha Shields
Elizabeth Lawrence	James W. Torrens
Josephine Lawrence	Harry Weir
Sallie Layre	Lizzie White

After leaving Roxborough, Mr. Duncan traveled through the South and West during five years. He now resides in Philadelphia.

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### Rev. Z. Montgomery Gibson.

July 26, 1898—Present Pastor.

At the meeting of Presbytery on January 13, 1898, the pulpit of Roxborough Church was placed in the care of the Home Mission Committee of Presbytery. Dr. T. R. Beeber, the Provisional Moderator of our Session, was a member of that committee. For three months Dr. Beeber met and counseled with the Elders, and when it was believed that the time had arrived when a pastor might be chosen, a congregational meeting was called for the purpose.

This meeting was held on the evening of May 17, 1898, and Dr. Beeber presided as Moderator. A unanimous call was made out for the pastoral services of Mr. Z. Montgomery Gibson. This call was presented to Presbytery at its session in Reading early in the following July, and was laid over until Mr. Gibson could be examined by Presbytery. Before its adjournment, Presbytery appointed a special committee for the examination and ordination of Mr. Gibson, to be held in Roxborough Church, on July 26. That examination being found entirely satisfactory, it was unanimously sustained, the call from this Church was placed in the hands of Mr. Gibson, and was accepted by him, and on the evening of the same day he was solemnly ordained to the Gospel Ministry and duly installed as pastor of Roxborough Presbyterian Church, in the presence of a very large congregation.

It is now almost six years since the date of this ordination, and they have been years of progress and almost uninterrupted happiness. Our church has been greatly blessed under the ministry of Mr. Gibson, both spiritually and financially. The increase in our church membership has been continuous, many of



Miss Mary J. Patton,  
Principal of Infant Department.



Lydia Lex, (Mrs. John Lex.)  
Ex-Treasurer of S. S.

the new members coming from our Sunday School, in which the pastor has had from the first, a great and unceasing interest.

On the part of our people at large, it is but just to say that they have responded nobly to the efforts of the pastor, and have given him most loyal and hearty support.

At a congregational meeting held on October 13, 1898, Messrs. William A. Reid and Levi Day were elected to the office of Ruling Elders. They were installed in the office by Mr. Gibson, on October 23, but Mr. Reid was called to the church above on August 29, 1899.

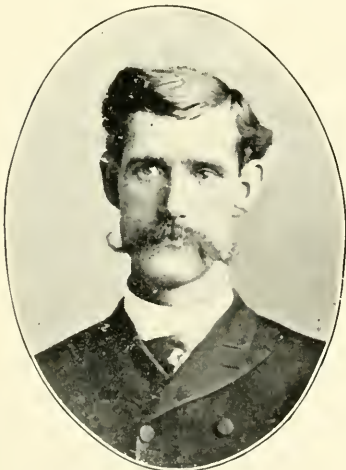
On April 28, 1901, Mr. H. W. Dager resigned his position as one of the Elders of this church, and at a congregational meeting held on May 15, Mr. Benj. P. McManus was elected to fill the vacancy.

June 9, 1901, marked the opening of the celebration of the Forty-seventh Anniversary of the church. The Children's Day exercises of the Sunday School were held on the morning of that day; in the early evening Mr. Gibson installed the newly

chosen Elder in his office, and afterwards a special communion service was held, at which Rev. Dr. Culver, of Grace Presbyterian Church, delivered the address. About 115 of our members were present at this service.

The anniversary celebration was continued through the week, closing with a "roll-call" on the following Sunday evening. The entire celebration was a most enjoyable occasion, and our people were glad to welcome again a number of the gentlemen who had ministered in Roxborough Church in previous years. Those who were able to be with us were Dr. Wm. A. Patton, Rev. Charles A. Oliver, Rev. John R. Sanson, and Rev. J. C. Harvey.

The only interruption of the peace and happiness with which Roxborough Church has been blessed during the present pastorate came in the winter of 1902, when a call was made by the Bridgeport Church for the services of Mr. Gibson. The case was put so strongly that Mr. Gibson felt impelled to ask the congregation of Roxborough Church to agree to dissolution. The proposition at once met with determined opposition. A congregational meeting, however, was held on the evening of



Benj. P. McManus.



Annie L. McManus, (Mrs. Benj. P. McManus.)

February 27, Rev. Charles E. Burns, D.D., of the Manayunk Church, being the Moderator. I believe it was the largest congregational meeting ever held in the church, the lecture room being well filled. The result was a unanimous refusal on the

part of our people to agree to a dissolution, and emphatic instructions to the Elder appointed as delegate to the next meeting of Presbytery to resist the application of the Bridgeport Church. When Presbytery met in Market Square Church, Germantown, on March 11, the delegate from Roxborough stated the earnest desire of our people, and being heartily and warmly supported in his effort by Dr. Burns, Presbytery refused, by a large majority, to order a dissolution.

On May 4, 1902, Elder J. Oscar Lownes, having removed to Chestnut Hill, asked for letters of dismissal for himself and family to the church at that place. It was with much regret that our Session granted these letters, knowing the loss our Church and School would sustain when their relations with Mr. Lownes were formally severed, although recognizing the fact that he could probably work to more advantage for the Master in the Chestnut Hill Church.

At a congregational meeting held on July 2, Mr. A. Calvin Hart was unanimously chosen to fill the vacancy in the Eldership caused by the removal of Mr. Lownes. Mr. Hart was ordained and installed in office by Mr. Gibson on August 3, 1902.

Two pleasing incidents in the history of the church which occurred during the ministry of Mr. Gibson are worthy of mention here. When Elder J. Oscar Lownes removed to Chestnut Hill and severed his connection with Roxborough Church, the members of our Sunday School, of which he had been the loved Superintendent for several years, decided to procure a testimonial for him which should help to remind him of the pleasant years he had spent with us. The testimonial was gotten up in the form of a handsome album containing photographs of the officers, teachers and many of the pupils of the school. The pictures were arranged in class groups, forming a beautiful and most interesting souvenir. It was presented to Mr. Lownes during the Children's Day services at the celebration of the Forty-seventh Anniversary of the Church, June 9, 1901.

The second incident had to do with a gift to the church. During the Winter of 1902 the bell which had hung in the spire of the church since 1873 was cracked by the frost and became useless. The accident was much regretted by our people, but the Trustees felt unable to replace it at that time. In this emergency Miss Mary L. Nicholas, daughter of a former trustee, generously offered to present a new bell to the church, as

a memorial to a sister. The offer was gladly accepted by the Trustees, and Miss Nicholas at once contracted with Meneely & Co., of Troy, N. Y., for the manufacture of the bell, and it was placed in position October 10, 1902, Miss Nicholas defraying the entire expense. It bears the following inscription:

“In Memory of  
Miss Clara Eugenia Nicholas,  
Presented by Her Sister,  
Miss Mary Lizzie Nicholas,  
A. D. 1902.”

### Members Received by Mr. Gibson.

During the past six years the following 121 members were admitted into church fellowship, 107 of the number being on profession or renewal of their profession:

- |                       |                    |
|-----------------------|--------------------|
| Ella B. Ambers        | George C. Goess    |
| Martha B. Ambers      | Hannah Grear       |
| Gertrude Bisbing      | Fannie L. Graves   |
| Susie E. Bisbing      | Logan T. Graves    |
| Herbert H. Bisbing    | Matilda Greger     |
| Elmer C. Bickings     | Laura V. Graves    |
| William J. Beck       | John Henderson     |
| Margaret Beck         | Tillie Henderson   |
| Willie G. Beck        | William R. Hendren |
| Alfred J. Beck        | Eliza A. Hendren   |
| Charlotté Broshie     | Mary Hendren       |
| Lena Broshie          | Sarah B. Hendren   |
| Anna B. Christie      | Margaret Heil      |
| Otis A. Christie      | Clarence M. James  |
| Mary B. Carman        | Frank B. James     |
| Charlotte F. Calder   | Ella I. Johnson    |
| Harry Carn            | Laura M. Johnson   |
| Reba C. Coale         | Herman Kebler      |
| Elizabeth J. Clark    | Fred. W. H. Klinge |
| Herbert R. Culp       | Dorothea Klinge    |
| William Culp          | Frank H. M. Klinge |
| Charles J. S. Cutuiar | Thea H. Klinge     |
| Walter J. Day         | Elsie A. Klinge    |
| Mary Dittmar          | Charles Kressel    |
| M. E. Dittmar         | Laura M. Layre     |
| Anna A. Dittmar       | Ruby A. Layre      |
| Sarah E. Dittmar      | Lydia Lex          |
| Nettie H. Dittmar     | Richard E. Leopold |
| Fannie L. Davidson    | Anna B. Leopold    |
| Mary A. Davidson      | William R. Lownes  |
| John E. Davidson      | Cornelia M. Lugar  |
| William J. Davidson   | Maggie Lugar       |
| Archibald Evans       | Laura M. Laubert   |
| Lillie M. Fisher      | Tillie Moffitt     |
| Anna M. Flad          | Reba Moffitt       |
| John R. Fink          | Mabel Moffitt      |
| Lincoln B. Gall       | Charles E. Moyer   |



Harvey N. Moyer  
 Ida Sevilla Moyer  
 Joseph Mervine  
 Rachel Mervine  
 Samuel W. Miller  
 Minnie Sprenger  
 Catherine McMaster  
 Katharine L. M. McMaster  
 J. Henry McManus  
 William R. McManus  
 Eva W. McManus  
 Mary E. McKannan  
 William McKannan  
 Edward E. Ottinger  
 Laura M. Overholt  
 Amos H. Ozias  
 Benj. H. Ozias  
 William A. Reid  
 Eliza Reid  
 William T. Reid  
 Albert L. Righter  
 Gertrude L. Righter  
 Wilbert W. Rapine  
 Carrie DeV. Rice

Estelle M. Stock  
 Kenneth Sloan  
 Lulu A. Sloan  
 Elizabeth M. Smick  
 Lewis B. Smick  
 Annie C. Smith  
 Nora E. Smith  
 Anna M. Siner  
 Adra Siner  
 Ida M. Staneruck  
 Esther Schilling  
 William Tait  
 Mary Tait  
 Annie K. Titus  
 Elizabeth Trauger  
 Mary E. Wood  
 Lizzie A. Webb  
 Robert Wilson  
 Mary J. Wilson  
 Margaret Wilson  
 Howard C. Williams  
 Thomas S. White  
 Mary J. White

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### Rev. Zera Montgomery Eilger,

the present pastor of Roxborough Church, is the son of Harvey Gibson and Isabella Grant (Crawford) Gibson, who are still living at Martinsburg, Pa., both having passed the age of four-score years. Mr. Harvey Gibson refers with pride to his mother's father's brother, Rev. James Waddell, D. D., described by Wirt in "The British Spy" as the "Blind Preacher of Virginia." Patrick Henry ranked Dr. Waddell and Davies as the two greatest orators of their day. A daughter of Dr. Waddell became the wife of Archibald Alexander, the first Professor of Theology in Princeton Theological Seminary. Mr. Gibson's mother is a woman of marked benevolence, a member of a large family who are Scotch Highlanders by descent. Her brothers were shrewd business men; one of them is Senator Wm. R. Crawford. Dr. A. W. Crawford, appointed U. S. Minister to Belgium by President Lincoln, was a cousin to Mrs. Gibson.

When he had reached the age of 16 years, the subject of this sketch made a public profession of his faith in the Lord Jesus and was admitted into church membership. He received his preparatory education in West Sunbury Academy, from which he graduated in 1888. He entered the University of



Wooster in 1889, and graduated in 1893. For a year he traveled in the West with several college friends, and in the autumn of 1894 he entered Princeton Theological Seminary and graduated with the class of 1897.

During the years spent in securing his education Mr. Gibson was frequently honored by his classmates and his instructors. He was chosen class poet in the Academy and also in the University. In the latter he united with the Delta Tau Delta fraternity in his Junior year, and was elected toastmaster in his Senior year, for the annual Pan-Hellenic banquet, at which all "Greeks" meet: he was chosen by the faculty as one of the 18 orators on Commencement Day. He received the highest percentage in the annual oratorical contest of the University, six contestants participating.

Upon leaving the Theological Seminary Mr. Gibson was asked to accept the pastorate of the church at Atlantic Highlands, N. J., on New York Bay, in June, 1897. On December 30, 1897, he was elected at Atco, N. J., where he supplied the pulpit for several months in 1898. He was also elected by the First Presbyterian Church of Wilmington, Del., on January 5, 1898.

Finally, on May 17, 1898, he was called to become pastor of Roxborough Church. He began his regular service with us on Sunday, July 3, and was ordained and installed in his first pastorate by the Presbytery of Philadelphia North, on July 26, 1898.

During the six years of his pastorate Roxborough Church has been abundantly blessed, spiritually and in financial matters. During that time 120 members have been received into the church membership, 106 of these coming on confession, many of them coming from the Sabbath School, in which he has been an earnest worker. At no time in its history has Roxborough Church been in better financial condition than during the last five years, and at no time has there been a more willing spirit shown by our people, and it is a cause for great thankfulness, on the part of both pastor and people, that this willing spirit seems to be more in evidence as the years go by.

Mr. Gibson has been actively interested in the Christian Endeavor movement during all the time he has been with us. In 1899 he was sent as a delegate from the Northwest Branch

to the International Convention held in Detroit, and at this time he is President of the Northwest Branch.

In May of this year Mr. Gibson was sent as a commissioner from the Presbytery of Philadelphia North to the meeting of the General Assembly of the Presbyterian Church held in Buffalo, N. Y.

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In closing this cursory review of the work of the men who have served the Master in the pulpit of Roxborough Presbyterian Church, one cannot but be impressed with the fact that in every case our people have been faithfully and lovingly ministered unto. Four of the number began their life-work here, being ordained to the ministry in our church, and bringing to its service all the ardor and energy of the young man. Of those who came to us after having labored in other portions of the Lord's vineyard, it is enough to say that each proved himself "a man of God." Cannot Roxborough Church say truthfully of each of her pastors, "Servant of God, well done"?

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### Pastors of Roxborough Presbyterian Church.

**Joseph Beggs**, installed May 17, 1855; dismissed April 25, 1868.

**Charles H. Ewing**, installed November 8, 1868; dismissed August 29, 1870.

**Samuel Philips**, installed March 13, 1871; dismissed June 2, 1878.

**William A. Patton**, installed October 22, 1878; dismissed April 7, 1881.

**William E. Westervelt**, installed November 30, 1881; dismissed October 30, 1886.

**Charles A. Oliver**, installed May 12, 1887; dismissed December 7, 1890.

**John R. Sanson**, installed May 5, 1891; dismissed November 25, 1895.

**J. C. Harvey**, supplied our pulpit from December 1, 1895, to April 21, 1896.

**M. F. Duncan**, not installed, but ministered in the church from September 16, 1896, to January 9, 1898.

**Z. Montgomery Gibson**, installed July 26, 1898—our present pastor.

## The Eldership.

During the past half-century of her history eighteen Ruling Elders have been ordained and installed in Roxborough Presbyterian Church, as follows:

**John Hagy, Francis H. Latch and Valentine Keely,**

Installed June 18, 1854.

John Hagy served until 1860, when he severed his relations with the church.

Francis H. Latch was dismissed to Leverington Presbyterian Church May 5, 1878, but afterward returned his certificate to Roxborough Church, with which he remained connected until his death, December 20, 1883.

Valentine Keely remained connected with the Session until his death, August 1, 1877.

**Peter Streeper and Michael Blynn,**

Installed April 7, 1872.

Peter Streeper was one of the first members of the Dutch Reformed Church of Roxborough, his name being the first one signed to the application for the organization of that congregation, of which he became an Elder in August, 1836. When the church relationship was changed, in 1854, he retired from the Eldership for a season. He was re-elected April 7, 1872, and served until his removal to Norristown in 1874. He retained his membership in the church until his death, May 2, 1878.

Michael Blynn served until January 5, 1876, when he removed from the neighborhood and was dismissed to Green Hill Presbyterian Church, Philadelphia.

**Henry D. Coler, Ephraim Rex and Henry C. McManus.**

Installed June 7, 1874.

Henry D. Coler remained an active member of the Session until his death, August 2, 1888.

Ephraim Rex continued in service until his sudden death by an accident in the paper mill at Lafayette, February 5, 1875.

Henry C. McManus is still a member of the Session.

**Robert Corbit and James R. Lownes,**

Installed January 14, 1877.

Robert Corbit remained a member of the Session until December 9, 1886, when he was dismissed to Gaston Memorial Church, Philadelphia.

James R. Lownes was active in the Session until his death by accident at Lafayette, on November 1, 1882.

**William W. McFadden,**

Installed December 14, 1884.

Mr. McFadden served faithfully until March 25, 1894, when he was dismissed to the Wissahickon Presbyterian Church.

**J. Oscar Lownes and Samuel Faust,**

Installed October 21, 1888.

J. Oscar Lownes was connected with the Session for more than 13 years, until May 4, 1902, when he was dismissed to the Chestnut Hill Presbyterian Church.

Samuel Faust served as a most faithful Elder until the early summer of 1896, when he was attacked with sickness, and after suffering for a long time he died on August 31, 1896.

**Harry W. Dager,**

Installed April 22, 1894.

Mr. Dager was connected with the Session until April 21, 1901, when he resigned the office.

**William A. Reid and Levi Day,**

Installed October 23, 1868.

William A. Reid had for years previously been an Elder in one of the city churches, but on his coming to Roxborough immediately took an active interest in our Church and School. His connection with our Session, however, only continued for a very short time, as he died August 29, 1899.

Levi Day is still active in the work.

**Benjamin P. McManus**, installed June 9, 1901, and

**A. Calvin Hart**, installed August 3, 1902, are still members of the Session.

## The Trustees.

The first Board of Trustees of Roxborough Presbyterian Church was elected at a congregational meeting held October 22, 1857, and consisted of the following gentlemen:

Valentine Keely	John Streeper
Joseph Gilkeson	John Levering
Joseph Crout	Joseph Layre
Henry Hinckle	

To this Board the trustees named in the deed of gift conveying the title to the church grounds, given by Mr. John Hagy, and dated January 14, 1837, transferred the title to the property, and on July 27, 1859, this Board of Trustees transferred the title to "The Roxborough Presbyterian Church of the City of Philadelphia."

No records of the Trustees are to be found covering the time between the election of this first Board and May 10, 1874, this latter date being immediately after the work of remodelling the church building had been completed. The members of the Board then in office were:

Thomas Dixon	Henry D. Coler
James F. Nicholas	Charles Moyer
Josiah Bickings	William H. Johnson
John H. Harner	

Since that date the following gentlemen have served the church as trustees. The dates given are those when their names first appear in the records of the trustees. Some of them served one or more terms of two years, being elected again and again at different periods in our church history, and some have served continuously for many years. It is believed that the list is nearly correct, but the minutes of the annual congregational meetings were not always preserved, and for this reason errors may have been made, or the names of some who have taken part in this branch of the church work may have been overlooked in the search.

For the sake of brevity, no attempt has been made to show how many times each trustee was elected or how long he served. As was said before, the dates mark the time when they first came into the work:

John D. Marker.....	July 12.	1875
Edward Struse.....	August 2.	1875
Darius Keely.....	August 2.	1875
Andrew B. Detwiler.....	July 10.	1876
Ross R. Bunting, M. D.....	July 10.	1876
Absalom Loyle.....	July 8.	1878
Reuben Layre .....	July 8.	1878
C. F. Hoffmann .....	July 8.	1878
Henry R. Bickings.....	July 8.	1878
Jacob S. Fry, M. D.....	October 8.	1878
Benj. P. McManus.....	October 8.	1878
Robert Corbit.....	July 8.	1879
John Peters.....	July 8.	1881
W. W. McFadden.....	July 8.	1881
G. A. Bisler.....	July 6.	1882
Henry D. Coler.....	July 5.	1883
H. C. McManus.....	July 5.	1883
Amos Bauder.....	July 5.	1883
J. Oscar Lownes.....	July 8.	1886
Samuel Faust.....	July 8.	1886
Charles Patton.....	July 7.	1887
W. B. Bisbing.....	July 11.	1889
A. Calvin Hart.....	July 11.	1889
George Hansell.....	October 10.	1893
W. J. Hendren.....	April 3.	1894
Joseph Auman.....	June 5.	1894
Harry Mower.....	April 9.	1896
George Fratt.....	April.	1897
William Manton.....	April.	1897
George Grenhart.....	April.	1897
Herman McMaster.....	April.	1898
Horace McMaster.....	April.	1898
Levi Day.....	April.	1898
John Henderson.....	April.	1900
Samuel W. Miller.....	April 16.	1902
Herbert H. Bisbing.....	April 16.	1902
Wm. R. Hendren.....	May 6.	1903
G. Wash. Moyer.....	June 11.	1903
Albert L. Richter.....	April 13.	1904



## Subordinate Departments of the Work.

### The Sunday School.

During the time when the church was connected with the German Reformed body there is no mention made in the records showing that a Sunday School was connected with the church; for that matter the early records of the Presbyterian Church are equally silent on the subject, and I do not think it is mentioned until the time when Mr. Philips was pastor of the church. However, I know that there was an organized Sunday School in operation here in 1856, as I was present at one or two sessions that summer, but I have no recollection as to who was at the head of the work.

The most positive information I have been able to gather came from Mrs. Melvina Bickings, and is to the effect that the first Superintendent was Mr. Joseph Layre, but when he began, or how long he continued, we do not know, further than that he died in the summer of 1862. So far as I have been able to ascertain, his work was taken up by Elder Peter Streeper, who carried it forward until about 1872. He was succeeded by Elder Michael Blynn, who continued in office until his removal from Roxborough in 1874. Elder Ephraim Rex was chosen by the Session to succeed Mr. Blynn, but, on February 5, 1875, he was accidentally killed while at his employment in the Riverside Paper Mills, at Lafayette.

After the death of Mr. Rex, I was asked to take his place, and it was with much hesitation that I consented to do so, as I was comparatively a stranger to the teachers and scholars, and altogether unschooled in the arts of leading and directing others. However, it appeared to me as a duty from which I dared not turn away, and I took it up. At that time, I think, there were only about half a dozen classes in the school, and I do not think the average attendance was more than 35 or 40. But the Master raised up earnest, willing workers, who rallied around me, and during all the years I was at the head of the school I was heartily assisted by them, and by every pastor who came to us, in anything I might suggest for the well-being of the School. I retained the superintendency until about 1894, when other duties and obligations interfered so much that I was absolutely unable to continue in the work, and early in 1895

Elder Harry Dager was elected to the office. He was followed, upon his removal from the neighborhood, by Elder J. Oscar Lownes, who continued in office until his removal to Chestnut Hill in 1902, when Elder Levi Day was chosen to fill the vacancy, and he is now the loved head of the School. (It may be well to say here, that I have not been able to compare the dates I have given with the school records, but have been compelled to trust entirely to my memory, and therefore they are given as only approximately correct.)

Before closing this record of the school, I wish to bear testimony again to the uniform zeal with which I and all my successors have been supported. It is impossible to give to all the credit that should be given; yet I would like to say a word in closing, about the Infant Department. When I took charge of the school, in 1875, it was known as "Class No. 5," and was in charge of Miss Harriet Coler (now Mrs. Elmer Ritter). It only numbered half a dozen members, but "Miss Harriet," as the little ones called her, brought a great love to the work, and labored incessantly until she had built up a class which could only be suitably accommodated in a room of its own. There are many in the church and school to-day who still have a kindly remembrance of their sunny-natured loving Infant Class teacher.

The Infant Department has been especially fortunate in having good leaders. After Miss Harriet's withdrawal Miss Amy J. Coler succeeded her until Mrs. Sanson came into the church, when Miss Amy gave the work into her competent hands. The present superintendent is Miss Mary J. Patton, who has held the position for more than eight years. At the first of the year she had 35 little ones on her class roll.

An important adjunct to the Infant Department in the last few years has been the "Cradle Roll," organized in 1902, by Mrs. Herman McMaster, and of which Miss Mary Dittmar has had charge for two years. At present there are 32 names on the Roll, and Miss Dittmar is specially vigilant in seeing that the children are brought into the Infant Class just as soon as it is possible to do so.

### The Ladies' Aid Society.

This most efficient and hard-working of our subordinate bodies was organized so long ago that "the memory of man runneth not to the contrary." The old records have been lost, and it is impossible to say, now, who originated the work, but ever since the writer has known Roxborough Presbyterian Church "The Ladies' Aid" has been a power for good in our church work. Times without number its members have come forward with unlooked for, but often much-needed, assistance when work was to be done or financial engagements were to be met. The names of its officers and members cannot be recorded here, for the reason above given, but one thing can be said: Almost every earnest lady member of our church has at some time been more or less actively identified with "The Aid." Many of them have gone to their reward, but "They rest from their labors and their works do follow them."

At present the Society numbers 58 members, good and true, and devoted to their work, and it is noted as a special indication of growth that the daughters of many of the women who have labored so faithfully are now coming forward to take their mothers' places.

### The Society of Christian Endeavor.

The first young people's society in our church owed its existence to Rev. Samuel Philips, and was known as the "Young People's Christian Association." It had a successful career for several years, but after the removal of Mr. Philips, lacking his strong guiding hand, its membership gradually grew less until it was entirely disbanded.

During the latter part of Mr. Patton's pastorate he began the work of forming a society of the younger members of the church, to be known as the "Pastor's Aid Society," but his resignation put an effectual stop to the project.

On October 6, 1887, the "Young People's Association of the Roxborough Presbyterian Church" was formally organized, with the following officers: President, Rev. Chas. A. Oliver; Vice-Presidents, Samuel Faust and Charles Rex; Secretary, Jos. S. Robinson; Treasurer, J. Oscar Lownes.

18194

Some time in 1888 separate societies for Young Men and Young Women were organized, and in them a number of the young people received a training which afterwards aided in the formation of the Christian Endeavor Society, which was organized February 27, 1890, when a President, Recording Secretary and Corresponding Secretary were elected. The Society has been maintained since that date, often amid much difficulty, but even in the darkest hours a few earnest spirits held fast to their ideal, and refused to be discouraged. The Society is now in good condition and is looked upon as an efficient branch of the church work.

The officers elected February 27, 1890 were:

- President—Miss Mary Ludy.
- Recording Secretary—Miss Kate D. Bickings.
- Corresponding Secretary—Samuel Faust.

The officers of the Society for 1904 are:

- President—Clarence M. James.
- Vice-President—Miss Mary Dittmar.
- Recording Secretary—Miss Bertha Christie.
- Corresponding Secretary—Miss Agnes Johnson.
- Treasurer—Levi Day.
- Organists—Miss Ella I. Johnson and Miss Laura M. Layre.

A Junior Society was organized February 4, 1894, by Miss Kate D. Bickings, now Mrs. W. R. Carpenter, but most of its members are now in the older society.

### The Choir.

An important part of all church work is "the service of song," and in this also Roxborough Church has had many earnest and devoted workers. It is not possible to name all to whom credit should be given, but some are specially worthy of mention. Among these the one who first comes to mind with those of our people who have been long identified with the church is Mrs. Angela C. Brenchley. She was the organist of the church when the writer first came to it in 1865, and she served it faithfully and efficiently until early in 1878. Hers was truly a labor of love. There have been many others who have since given their talents to this branch of the church work, but

want of space and opportunity forbids the filling out of the list, beyond a short note in reference to the present leader of the choir, Mr. Jerome Williams. This gentleman is one of our older members, having been received into the church by letter on April 2, 1871. He is a skilled musician and a lover of his art. Again and again he has come forward to aid in this part of our services, and on every occasion he has been successful in his efforts. He has now been the acknowledged leader of the choir for several years, and has gathered about him a number who have a sincere love for the work. Under his leadership the choir has become an effective working body, and one of the most important in our church organization.

### The New Church Fund.

On August 6, 1902, several ladies of the church organized this Fund. As its name indicates, its object is the raising of a fund to be devoted to the erection of a new church building whenever it shall be considered well to enter upon such a work.

The ladies obtained the endorsement of their work by the Board of Trustees, and the authority to enter into an engagement that the funds gathered by them should be "reserved exclusively for the erection of a new building for the Roxborough Presbyterian Church." Miss Mary Streep, the treasurer of the Fund, has now on deposit over \$300.

## Roxborough Presbyterian Church, 1904.

Pastor—REV. Z. MONTGOMERY GIBSON, 7571 Ridge Avenue, Philadelphia.

### ELDERS

HENRY C. McMANUS, Clerk of Sessions, Nixon St., above Shawmont Ave.	BENJ. P. McMANUS, Nixon St., above Shawmont Ave.
LEVI DAY, Port Royal Avenue.	A. CALVIN HART, Lafayette Hill, Montgomery Co.

### BOARD OF TRUSTEES.

HENRY C. McMANUS, President	LEVI DAY
BENJ. P. McMANUS, Vice-President	SAMUEL W. MILLER
A. CALVIN HART, Treasurer	G. WASHINGTON MOYER
HERBERT H. BISBING, Secretary	WILLIAM R. HENDREN
ALBERT L. RIGHTER	

### THE SUNDAY SCHOOL

Superintendent—LEVI DAY	Assoc. Supt.—BENJ. P. McMANUS
Secretary—ALBERT H. MATTHEWS	Treasurer—MRS. LUCY LAYRE
Assist. Sec'y—HERBERT CULP	Librarian—MAX KLINGE

### TEACHERS

Rev. Z. M. Gibson	Mrs. Sarah E. Hendren
Miss Mary J. Patton	Mrs. Anna B. Leopold
Miss Mary Dittmar	Mrs. Ella P. Woods
Mrs. Lucy Layre	Miss A. A. Dittmar
Miss M. L. Nicholas	Miss Ella Ambers
H. C. McManus	Miss Nettie Dittmar
Mrs. Eliza Reid	Miss Bertha Christie
Miss Maggie Lugar	Miss Eliza Hendren
B. P. McManus	

### THE LADIES' AID SOCIETY

MRS. EUPHEMIA M. LOWNES, President	MRS. CLARA J. HART, Treasurer
MRS. LUCY LAYRE, Vice-President	MISS MARY L. NICHOLAS, Secretary



## List of Members in Good Standing.

- Auman, Joseph H.  
 Ambers, Mrs. Martha B.  
 Ambers, Ella B.  
 Boettger, Harry H.  
 Boettger, Mrs. Sarah  
 Been, Esther  
 Broshie, August  
 Broshie, Charlotte  
 Broshie, Lena  
 Bisbing, Mrs. Deborah A.  
 Bisbing, Mrs. Elizabeth  
 Bisbing, William J.  
 Bisbing, Herbert H.  
 Bisbing, Mrs. Susie  
 Bisbing, Gertrude  
 Beck, William J.  
 Beck, Mrs. Margaret  
 Beck, William G.  
 Beck, Alfred J.  
 Bickings, Mrs. Melvina  
 Bickings, Elmer C.  
 Bolton, Anna M.  
 Brey, Benjamin  
 Barr, George W.  
 Brenchley, Mrs. A. C.  
 Calder, Charlotte F.  
 Carman, Mrs. Mary B.  
 Carn, Harry  
 Coale, Reba C.  
 Coyle, Mrs. Matilda  
 Christie, Anna B.  
 Christie, Otis A.  
 Clark, Mrs. Eliza J.  
 Cutuiar, Mrs. John  
 Cutuiar, Charles J. S.  
 Culp, Herbert R.  
 Culp, William  
 Dager, Harry W.  
 Dager, Mrs. Ann V.  
 Dager, Emma  
 Davidson, Fannie L.  
 Davidson, William J.  
 Davidson, John E.  
 Day, Levi  
 Day, Mrs. Margaret  
 Day, Walter J.  
 Dittmar, Mrs. Mary  
 Dittmar, A. A.  
 Dittmar, M. E.  
 Dittmar, Sarah E.  
 Dittmar, Nettie H.  
 Ellis, Mrs. Mary A.  
 Emery, Mrs. Josephine Y.  
 Elliott, William A.  
 Elliott, Mrs. Sarah  
 Elliott, Julia  
 Faust, Mrs. Susie L.  
 Ferrier, Mrs. L. E.  
 Fink, John R.  
 Fisher, Lillie M.  
 Flad, Anna M.  
 Gall, Lincoln B.  
 Goess, George C.  
 Goess, Mrs. Annie M.  
 Graves, Mrs. Fannie L.  
 Graves, Logan T.  
 Graves, Laura V.  
 Grear, Mrs. Hannah  
 Greger, Matilda  
 Hart, A. Calvin  
 Hart, Mrs. Mary I.  
 Hart, Mrs. Clara J.  
 Hansell, William H.  
 Hendren, Mrs. Sarah  
 Hendren, William R.  
 Hendren, Eliza A.  
 Hendren, Mary  
 Hendren, Sarah B.  
 Heil, Margaret  
 Houplitz, Elizabeth  
 James, Israel  
 James, Clarence M.  
 James, Frank B.  
 Jenkins, Mrs. Mary P.  
 Jerram, Clara  
 Jerram, Susannah  
 Jerram, Emily  
 Johnson, Miss Amy Y.  
 Johnson, Howell C.  
 Johnson, Mrs. Mary E.  
 Johnson, Agnes D.  
 Johnson, Laura M.  
 Johnson, Ella I.  
 Jones, Mrs. Eliza A.  
 Kanouse, Mrs. Mira  
 Kebler, Herman  
 Kephart, Mrs. Laura  
 Klinge, Fred. W. H.  
 Klinge, Mrs. Dorothea  
 Klinge, Frank H. M.  
 Klinge, Thea H.  
 Klinge, Elsie A.  
 Kressel, Charles  
 Lafferty, Mrs. Lydia  
 Layre, Ellen  
 Layre, Mrs. Lucy  
 Layre, Ruby  
 Layre, Laura M.  
 Layre, Sarah  
 Laubert, Mrs. Laura M.  
 Loyle, Absalom  
 Loyle, Mrs. Mary A.  
 Lownes, Mrs. Euphemia M.  
 Lownes, Herbert E.  
 Lawrence, Mrs. Elizabeth  
 Lawrence, Josephine

Lex, Mrs. Lydia  
 Leopold, Richard E.  
 Leopold, Mrs. Anna B.  
 Lugar, Mrs. Cornelia M.  
 Lugar, Maggie  
 Miller, Mrs. Mary A.  
 Miller, Samuel W.  
 Miller, Mrs. Sarah A.  
 Miller, Mrs. Amanda Y.  
 Mattis, Mrs. Margaret L.  
 Manton, William  
 Marlin, William  
 Marlin, Mrs. Sarah  
 Mervine, Joseph  
 Mervine, Mrs. Rachel  
 Moffitt, Mrs. Tillie  
 Moffitt, Reba  
 Moffitt, Mabel  
 Moyer, George W.  
 Moyer, Mrs. Miriam  
 Moyer, Harvey N.  
 Moyer, Ida Sevilla  
 Moyer, Charles E.  
 McCloskey, Mrs. J. T.  
 McKannan, Mary E.  
 McKannan, William  
 McManus, Benj. P.  
 McManus, Mrs. Annie L.  
 McManus, Mary E.  
 McManus, Joseph H.  
 McManus, Henry C.  
 McManus, Mrs. Mary G.  
 McManus, Eva W.  
 McManus, William R.  
 McMaster, Mrs. Catherine  
 McMaster, Herman  
 McMaster, Mrs. Katharine L.  
 McMaster, Horace  
 McMaster, Mrs. M. A.  
 Ozias, Benj. H.  
 Ozias, Amos N.  
 Overholt, Laura M.  
 Ottinger, Edward E.  
 Patton, Mary J.  
 Rapine, Mrs. Ella M.  
 Rapine, Wilbert W.  
 Reid, Mrs. Eliza  
 Reid, William T.  
 Rex, Mrs. Amanda  
 Rex, Charles  
 Rice, Mrs. Caddie  
 Rice, Carrie DeV.  
 Righter, Albert L.  
 Righter, Mrs. Gertrude L.  
 Ritter, Mrs. Harriet H.  
 Steele, Mrs. Hannah  
 Steele, David  
 Steele, Mrs. Euphemia  
 Steele, Mrs. Sarah  
 Streeper, Mary E.  
 Scheetz, Harry D.  
 Scheetz, Mrs. Mary E.  
 Still, Mrs. Mary  
 Smick, Mrs. Lewis  
 Smick, Eliza M.  
 Smick, Lewis B.  
 Stock, Estelle M.  
 Sloan, Kenneth  
 Sloan, Lulu A.  
 Smith, Annie C.  
 Staneruck, Ida M.  
 Siner, Adra  
 Siner, Mrs. Anna M.  
 Stamb, Mrs. Gertrude  
 Smith, Mrs. Nora E.  
 Schilling, Esther  
 Sprenger, Mrs. Minnie  
 Tait, William  
 Tait, Mrs. Mary  
 Titus, Annie K.  
 Thompson, Charles  
 Torrens, James W.  
 Trauger, Mrs. Elizabeth  
 Vaughan, James D.  
 Vaughan, Mrs. Emily  
 Webb, Lizzie A.  
 White, Mrs. Lizzie  
 White, Thomas S.  
 White, Mrs. Mary J.  
 Williams, Jerome  
 Williams, Mrs. Mary M.  
 Williams, Howard C.  
 Wilson, Robert  
 Wilson, Mrs. Mary J.  
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 Wood, Mrs. Mary E.  
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